THE CHURCHMAN.

Vol. XI.—No. 29. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 549.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, SEPTEMBER 25, 1841. BY JAMES A. SPARKS, 111 NASSAU-ST. Terms—$3 00 per annum—in advance.

POETRY.

For the Churchman.

HOW DREADFUL IS THIS PLACE!—*Genesis.*

I.

I've left the giddy throng:
The dance is o'er: mine ear
Hears but a phantom song,—
And I am lonely here.
Oh, in the dark still night
When shadows round us be,
How vain all earth's delight!
Whom have we, Lord, but thee?

II.

It is a fearful thing
To be with self alone;
To bear a closeting,
With conscience on her throne:
For who but feels, when still
The heavy night hangs round,
The boding dews that chill
The sleepers under ground!

III.

Oh, who but thinks how soon
Such sleep his own must be;
The cold damp sod aboon,
And earth-worms feasting free:
Oh, who but feels full oft
His body rotting there,
His robes of beauty doffed—
The winding-sheet, his wear!

IV.

Lord, when that hour shall come,
And I must lay me low,
Unfearing, to my home
Be mine the grace to go:
Thou, Saviour, in the tomb
Canst light and glory give,
And they can dare its gloom,
Who long to die—and live.

C.

For the Churchman.

"Oh that thou wouldest hide me in the grave."
Job. xiv. 13.

I LONG TO DIE!

I long to die! to cast away
The clods that wrap my weary soul,
To tread the maze of endless day,
And chase the doubts that o'er me roll.

I long to die! this life is all
A tale of falsehood, want, and care,
The fairest scenes so quickly pall,
And hope's bright dreams dissolve in air.

I long to die! within the grave
The most I've loved have turned to dust,
And now the dearest boon I crave
Is quiet rest and heavenward trust.

I long to die! hath earth one joy,
One pleasure that will ne'er decay?
No—all is fleeting, base alloy,
Thy word alone shall be my stay.

Dear Lord, who at thy latest breath
Didst hear the wakened sinner's cry,
Prepare my sinful soul for death,
That gladly I may long to die.

C.

COMMUNICATIONS.

For the Churchman.

A PAGE OF HISTORY.

THE RUINS OF KENILWORTH.

(*Concluded.*)

Curiosity naturally leads the traveller to ask how this splendid castle came to its present ruinous condition. He wishes this page of history unfolded, and it is a page replete with instruction. This castle underwent strange mutations after the death of Dudley, Earl of Leicester. A blight seemed to rest upon it for the crimes of that crafty nobleman. After a time it came into the possesion of Charles I., he being heir to his elder brother, Henry, who had purchased it from Sir Robert Dudley, son of the Earl of Leicester. The castle soon shared the disastrous fortunes of the unfortunate Charles, and fell into the hands of the Protector, Oliver Cromwell, who was a perfect vandal in desecrating churches and castles. He gave the whole property "to certain of his officers." They demolished and dismantled it of its most valuable ornaments, destroyed the woods and the park, and left it finally the ruin it now is. This is its brief history, over which the traveller muses. It serves to show him how grandeur and magnificence passes away like a dream, and, perchance, reconciles him more fully with his humble lot in life. The mind, however, will banquet on the vivid descriptions of pageant and tourney, once enacted within these grass-grown enclosures and mouldering walls. Fancy spreads a veil of enchantment over these historic scenes, memorable in English history, and made still more strange and romantic, by innumerable and fanciful legends. To recount all these traditions is not my design; beside, most of them would fall upon the ear like a "twice told tale." There was a time, however, when these grass-grown courts, over which the traveller glides thoughtfully, boasted its tesselated floor, on which the painted window threw its rainbow colors—the gleam of the banquet lights shone upon the silk, embroidered banner, hung from the vaulted roof, or fell upon the glittering armor of the knight, or flashed upon the rich gems that clustered upon the fair brow of beauty. The wassail bowl sparkled—the harp resounded—the song and the revel of the banqueters gave token that here lordly guests assembled. Fountains threw their glittering jets in the air and fell again in marble basins, like drops of diamonds in the silver moonlight. Nor did they fall unheard, but were echoed by the soft sound of lutes and well tuned voices, where now sighs the passing breeze,—

"Where now each echo, and each hollow tread,
Seem like the voices of the whispering dead."

There is certainly no object more saddening and subduing to the heart, than the contemplation of a ruin. Yet it produces a pleasing kind of sadness, resembling that frequently felt when some plaintive old melody falls gently on the ear, during the still and solemn watches of the night. In both instances, peculiar trains of sentiment and feeling are excited in the mind, replete with the most thrilling and pathetic emotions.

There is likewise a certain philosophic turn of fancy required, to enjoy a ruin satisfactorily,—a humor, in which the meditative and speculative spirit of the present happily blends with the shadowy past. In this mood, view the picturesque ruins of Kenilworth, and they will not fail to appear rarely striking, impressive, and eloquent. For this is one of the many crumbling monuments of feudal despotism slowly passing away; but it frowns no longer upon the vassal and the bondman. Its dismantled towers, overgrown with green and luxuriant ivy, make it now only a beautiful accessory to the smiling landscape—a rare embellishment of a lovely scene of nature's own devising—the poet and the painter's favorite subject and theme.

The epic and poetical character of this ruin—this ancient page of history—impresses itself quietly upon the mind. You gaze upon the decaying morsels of the Gothic window, with its sculptured mullions and delicate tracery—the costly embellishment of a remote age—with an aspiration of pleasure trembling upon the lips. The eye is captivated and charmed even with decay—decay so touching and so full of silent pathos. The castle, in its neglected, desolate state, conveys its moral precept as truly as the open page, whilst it bears record to the emphatic words of the poet—"all things—all things pass away!" Thus read and thus viewed, these roofless walls and fallen battlements are moral teachers,—few more so. This castle, in its day, was probably one of the proudest piles in the kingdom. Vast sums have been lavished in strengthening and adorning it. The cunning artist and the skilful architect have racked their ingenuity to the utmost to produce an edifice that would be the admiration of future ages—yet how vain their plodding labor! Yonder peasant boy driving his flock of sheep beneath the broken arches of the "ivy-mantled tower," stares listlessly around him, and thinks not of the grandeur these artificers projected, or the labor expended in decorating with befitting magnificence the former halls of pride. The sparrow twitters, and the owl nightly complains to the listening moon from among the chiseled architrave and the trim shaft upon which so much labor has been bestowed. These things tell a sad story of the nothingness of man's ambition, his pride, and his frailty. The world, it is true, is full of moral teachings; its truths are written on every page of history, but to the multitude, they are likened unto the tale of the idiot,

* * * * "full of sound and fury,
Signifying nothing." * * * *

Although Kenilworth is divested of all its former glory, exposed to the sharp tooth of time, and the rude assaults of the elements; wrecked and mutilated :it is strangely interesting. It fills the beholder with emotions not always felt when looking at the more perfect castle, glowing in all its pristine gorgeousness and beauty. These rent and disjointed fragments of massive towers and battlements, afford no scanty materials for the spectator to dwell upon, who loves to ponder over sieges, tournaments, and other stirring events of chivalry. These ruins are rich and replete with the most exciting incidents in romantic and bygone days. The story of the unhappy Amy Robsart, and the crime-stained Leicester, together with the revels in honor of Queen Elizabeth, comprise but a single page in this stony volume—this venerable wreck of centuries. These walls could reveal many more memorable incidents, tales of wo, or splendid and costly festivals, which had their origin here. One of the latter entertainments took place at this castle during the reign of King Edward I., when Roger Mortimer, Earl of March, figured as conspicuously as did Leicester in latter times. This meeting was celebrated under the title of the "Round Table," from an ancient custom of the guests sitting at banquetings in this manner, to avoid questions concerning precedence. The occasion of this festive scene, was to commemorate the possession of this castle by Edward, Earl of Lancaster—the gift of his father, Edward I. He was created Earl of Leicester, also, at the same time. A hundred knights, many from foreign lands, were present. Their feats of chivalry made these old courts resound with martial skill, whilst the gayly decorated halls echoed with mirthful minstrelsy. Beside, these gray walls furnish legends of Saxon kings and Norman conquerors—the Edwards, and the Henrys—each period furnishing us with pictures of gloom and misery, or gayety and revel. In these dismal towers the unhappy captive has sent up prayers and tears to heaven for a release from life, or freedom from captivity; whilst in the adjoining tapestried bower, hearts have beat with joy and rapture.

There are certain moods and seasons most proper to revive these chronicles of the past. This was a chosen one to me. It was the quiet evening hour. Nature appeared in perfect unison with the dim annals connected with these hoary ruins. They were illuminated by the sheen lustre of the setting sun. How beautiful they looked in that golden atmosphere, with the crimson cloud hanging above them, and contrasting harmoniously with their green masses of glossy ivy. A few feathered choristers were perched in a leafy nook among the ruins, trilling a parting song to declining day—pouring out their wild notes where the minstrel's lay had sounded when these old crumbling walls had oak and cedar roofs, and painted windows to adorn them. I looked upon these ruins at an hour beyond all others most in unison with their departed splendor—an hour when the deepening shadows of twilight began to gather around, and like their own dim traditions, invested them with awe and mystery.

In leaving these interesting fragments of the past, I plucked a few leaves from an arch-way of Mervin's tower, as a memorial of this once proud pile, and then walked over to the remaining portion of the principal gate-way built by the Earl of Leicester. This is converted into a dwelling, and is the only part of the ruin inhabited. Here are preserved many relics of the ancient building, consisting of old oak wainscoating of elaborate workmanship, stained glass windows, and a very curious chimney-piece. The lower part is of alabaster, having the original date upon it, 1571, and the letters R. L.—the initials of the Earl of Leicester. The upper part is of oak, and beautifully carved. This antique apartment carries one immediately back to the days of Queen Elizabeth. It is the dwelling of a respectable yeoman, who can look out of an ancient and lofty window, composed of very small panes of glass, upon a miniature garden plot filled with roses and honeysuckle. With a little imagination he can fancy himself living in the reign of Queen Elizabeth, instead of Queen Victoria. The flower garden and the dewy meadow sweetened the summer breeze, which wandered in at the Gothic casement, making me wish to inhale it more freely in the open air, than in this old apartment, curious and interesting as were the objects within it. But nature at that moment appeared too tempting to resist. Accordingly, I strolled out to revel in the balmy atmosphere of the quiet hour, to inhale the scent of green fields and fragrant hedges, now ruddy with the parting hues of day-light.

The "lowing herd" were returning from pasture down a green lane leading to Warwick, whilst "the drowsy tinklings" from "the distant folds," reminded me of Gray and his national imagery. Indeed, each step I took in England, revived some descriptive painting—some finished delineation of rural scenery by her poets, whose pictures I constantly found true to nature. Thus Collins has faithfully described twilight, which he terms "the slow, solemn, musing hour." It is truly the musing hour here. Day does not depart in haste, as it does with us in America. It lingers long, solemn, and slow. Fidelity of description is a true mark of excellence in a poet, and however exuberant he may be in fancy, his paintings from nature, if attempted, must bear the test of scrutiny or they are worthless. We must be able to identify his pictures before we pronounce them good transcripts. Like those of Izaak Walton, we must scent the fresh mead—the flowery nook—the cowslip bank—see the cool shadow of the willow tree, and behold its drooping branches quiver in the transparent water of Shawford brook! When thus delineated, they are truly valuable, and cannot be too highly prized, or too often exhibited, for they refresh us with a pleasant glimpse of nature. Beside, they are ever new to us, for nature never appears old or unlovely. The descriptive paintings of Cowper become more inestimable as we discover their accuracy, their truth, their sylvan beauty, and their minute finish. No part of his pictures are neglected or deficient in those home-touches of scenery and rustic accessaries, so pleasing to the familiar reader of this delightful poet.

But to return from this digression to the bewitching aspect of nature, when Kenilworth's ivied towers were tinted with the hues of twilight. The "gradual dusky veil" of evening, painted by Collins, told me accurately, that the poet's favorite musing hour was drawing on. The hushed, balmy air, and sober shades of twilight, is most favorable to musing and reflection. I had an old gray ruin before me, and the choice thoughts of the poet to lend rare interest, if not enchantment, to the scene. There needed no additional excitements to aid the thronging embodyings of history and poetry. Even-tide always brings with it pleasant remembrances of the heart, linked as they are with many witching thoughts, associated with the beauties and harmonies of nature. The site of olden chivalry lay in view—the present and the past blended harmoniously together. The green earth's blossoms were about my path—the storied past floating in my memory. A page of antique history contained in the blighted ruins of Kenilworth, spread a vivid interest over the glimmering landscape. Each rustic object by the road-side had its silent charm—each quivering leaf, painted bird, and humming insect, recalled the patient studies of the poet, or the grace, majesty, and mystery of nature. These teeming remembrances, so full of eloquent meaning, and invitations, as it were, to thought, continued to employ my mind during this ramble; nor did they forsake me when the last glimpse of daylight revealed the picturesque towers and battlements of famous Warwick Castle: for then another historic page invited me to peruse its illuminated and carefully-preserved characteristics. And it is these ancient edifices which compose the antique volume in which we read the legends of a land, and trace the archives of its history, imbedded in crumbling walls and ivy-mantled ruins.

D.

For the Churchman.

HOLY BAPTISM.—NO. II.

In a previous number it was shown, that in their early days infants received Christ's sanctifying influence, and that this blessed sacrament was provided as the channel of this grace. Christ having instituted the sacrament for this gracious purpose, none may separate it from the grace he has connected therewith. To every baptized person, Christ's message is good news, for they have received the Master's gift of water and the Spirit, that they may be "cleansed," and now, under the guidance, and by the help of the Holy Ghost, they have power to become holy. This is taught Eph. 5: 25, 26, 27. I propose to trace the same doctrine in other parts of the Sacred Scriptures. St. Paul asks, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" All baptized, not only so many as have come to years in which they can, and do, believe, but so many as have received this sacrament, "have been baptized into his death." I suppose it is clear to all attentive readers of the Bible, that the meaning of the phrase "baptized into," is, made participants of;—so many then as have been baptized, have participated in the benefits of Christ's death. And one is, a deliverance from the ruinous effects of that corruption, without their consent, brought upon our race. Having been "planted together in the likeness of his death, they shall also be in that of his resurrection;" only let all take care that, "having been planted," they grow up in him in all godly conversation. They were baptized into him, "that like as Christ rose from the dead, even so they should walk in newness of life." By nature, thus they could not walk, but they have received the heavenly gift, strengthening them to this end. "The old man is crucified, * * * that henceforth they should not serve sin." Original corruption is indeed eradicated from no class of Christians: the state of a Christian is, that he is the "Lord's freeman," and can "work out his salvation," and this power is given through Christ's sacrament—so many as have received it, may "walk in newness of life."

The Galatians were taught that they were "the children of God"—but why did their "faith" give them this privilege—was it because in their hearts they acknowledged the Saviour? The apostle gives another reason. "Ye are all," says he, "the children of God by faith, for,"—now he gives *his* reason—"for, as many of you as have been baptized into Christ, have put on Christ." The reception of this Sacrament, then, was the cause that their faith was so privileged. To as many as were baptized, "the power to become the sons of God" was given.

"Flesh and blood cannot inherit the kingdom of God," but those "born again of water and the Spirit, have put on Christ," unless by active sin they cast off this heavenly character; here is a pledge for their reception as children. If continued on this earth until they exercise faith in Christ, doing this, their covenant title will be a ground of acceptance.

The same doctrine is elsewhere explained thus. "By one spirit we are all baptized into one body," for "God hath set the members, every one in the body, as it hath pleased him, and ye"—all baptized—"are the body of Christ." And "his body," the same apostle teacheth, is "the Church;" which Church, the Lord "cherisheth and nourisheth." All its members receive the nourishment necessary to their different circumstances; and as their growing wants and capacities require that new degrees of spiritual strength be given unto them, it shall be administered.

Keeping this doctrine before us, we see an awful responsibility involved in the Scripture injunction, "be ye holy."

P. T.

For the Churchman.

BAPTISMAL REGENERATION.

(Continued.)

It is evident that all mankind are indebted to this their present state of probation only to the grace of the new covenant, and that they have, also, been all once redeemed from the full sentence of the law, and bondage of its dominion. And it will not be denied, that along with this grace of a new calling in God, adequate power, also, has been imparted for an obedience consonant with this renovated condition. If men, therefore, forfeit the grace of this high privilege in God, which was denied to the fallen angels on their rebellion, the fault will be all their own. In this case, what can such a fall be other than a return, on their part, to their natural corruption, by a wilful resistance against the light of the truth, and the remonstrances of its voice speaking through the medium of their conscience. The decrees of God, let it be remembered, however harsh and arbitrary they are made to appear in the speculations of a vain philosophy, are all established according to infinite mercy as well as impartial justice; and if men frustrate his grace in them by a perverted use of the powers which, by an All-merciful and an Almighty goodness, have been bestowed upon a race wholly undeserving of them, what can they blame but the guilt of their actual transgression, and the madness of their own evil choice. In vain do some casuists plead for a fancied ***necessity*** in behalf of actions which they admit to be voluntary, and seek to shelter their shame from the merited curse of a rebellion, for which a ransom has been so abundantly provided by the mercy of their compassionate Sovereign and Redeemer.

What the decrees of God are in relation to us in particular, we know not. They are the secret things which belong to Him alone, but the things which he has revealed to man, as well by tradition as the written Word,—the knowledge of the good as well as of the evil which he hath set before us, and the consciousness he has imparted that we can, by his assistance, pursue the one and avoid the other, are the things which, by his grace and gift, belong to us and to our children.

The mere reason of man in himself, or that intellectual and moral power which he has according to the principles of his fallen nature, is, of course, inadequate to the attainment of such spiritual truths. But, as all experience testifies that, even among the heathen, a measure of these has been communicated to them, we must admit that they also have ever, in some degree, received the unsearchable light of the Gospel which, in this sense, has been made known to all men in the seed of the woman, according to the mysterious working of his *infinite* power in the atonement, ever since the world began.

To the goodness only of God in Christ, therefore, is man indebted for these unmerited blessings on his part. And the peculiar condition to which the human family have been conformed through this supernatural dispensation of Divine benevolence, has been aptly expressed by Bishop Pearson, in the following statement, that "there is a double birth, and that the world consists of two, the first and second man." And again, that "the whole human race are in a certain manner two men, the first and second," in other words, have been born again or regenerated.

Agreeably to these views, infants are, by nature, or the law of their natural birth, sinful, as descended from a sinful nature or stock; but according to the grace of the everlasting covenant, they are innocent and just, being declared by the Saviour as members of the kingdom of God, and, consequently, in that sense, within the certain although invisible limits of the communion of saints. According to our common sinful progenitor, they are the children of corruption and wrath; and if we look only to the legal grounds of strict justice, they deserve nothing but the full execution of the sentence and the curse, which the violation of the law demanded against a disobedient and depraved creature. But by the mercy of God, and according to the Gospel, man has been once redeemed and justified from that wretched and condemned state, as a new born creature, through a second and supernatural birth in Christ. Must we doubt, then, that the original sin of our nature is not pardoned and washed in the infinite blood of the Lamb that was slain, from the foundation of the world? Can we suppose that its unsearchable merit is not sufficient of itself, even before the visible application of the mystery in the consecrated water of the sacrament? What reason have we to suppose or believe that the grace or inward efficacy of baptism is limited to the ministration only of the ordained sacrament? Is this any where declared in the sacred Word, or inculcated in the Catholic traditions of our faith? Has God, because he has instituted the sacraments of His grace as the appointed and holy channels of its communication in His visible Church, therefore, deprived Himself of the means of sanctifying and renewing and saving without them? Is the infinite power of the Almighty, on this account, abridged? And, in short, is not the language of our Lord Himself, in regard to the case of little children, most strikingly explicit and conclusive, as to the merits and issue of this most interesting question on the destinies of the human family? The faith of the Church, indeed, constrains us to believe that the actual ministration of her sacraments is, of necessity, accompanied with the blessing of their grace; but no where does it forbid us to entertain the belief that the latter has not actually and already preceded the visible application of the former.

It does, indeed, seem to us not a little remarkable, how the religious views of even some among the heathen of old, appear to be really less obscure than the professed tenets of numbers of Christians, under the influence of the semi-Pelagian theories, which so much abound in our days. We find that among those who seemed to be aware of the existence of the one God whom they ignorantly worshipped, there were not wanting some, who positively admitted that this knowledge was not derived to them from the mere exercise of any innate power in themselves, but from the influence of a divine *afflatus* or inspiration of God Himself. And their knowledge, also, as well as practice of many virtues, which, in our own Christian age, are by many attributed to the corruption of our original depravity, and described as "splendid sins," were referred by them, notwithstanding their inferior light and means of information, to the agency of "the Divinity that stirred within them." And, although *they* were in profound ignorance of the mysterious manner in which the light and truth of moral knowledge and moral obligations was imparted, *we*, who have the Gospel of Truth itself, can be at no loss, in consistency with our knowledge of the apostacy and ruin of the race in our first parents, to perceive that their spiritual information could never have been revealed to their reason except in and through the merits of the infinite atonement, or, in other words, through a measure, however small in comparison with ours, of the same sanctifying influence of the Gospel promise, and the one Christian and supernatural dispensation.

It is by no means unusual for those whose peculiar theological views cannot be consistently supported with the view which we have taken in regard to the justification of the heathen to shelter themselves, on this subject, by a rash and positive denial that the Christian revelation makes any provision whatever for the salvation of that portion of the human family. This position, moreover, is advocated by some on the plea of a becoming prudence and reserve on our part to abstain from every thought approaching to a decision on this question, and as being in unison with the precept which cautions us against the attempt of being wise above that which is written. Others, again, without the affectation of a claim of this sort in favor of their views, venture, and, as we think, with far less unfairness in argument, upon the bolder and avowed conclusion that all who are not favored by Providence with a knowledge of the Gospel, are inevitably left to sink into perdition.

Our limits will not permit us to enter into a separate or minute investigation of the particular merits of these two theories, apparently so diverse in their character and tendency. Suffice it to say, that they are both equally fallacious, and, in a word, that the sense of the sacred Writings can never be tortured into any interpretation which would deny the universality of man's redemption, or that the Son of God died for all the members of our fallen race, in order that all "might be made the righteousness of God in Him."

With regard to the doctrine which maintains that all who die in their infancy unbaptized, do, therefore, die without the grace and salvation of the Cross, it appears to us quite as monstrous as the tenet of Calvin, that all who die in that period of life, are necessarily lost, either with or without the reception of baptism, unless they be of the number of the elect,—for to such, according to his school, we have only to impute the *external* grace of election, in the same manner as they account a "reputative justification" to the case of adults.

Laicus.

(*To be continued.*)

To the Editor of the Churchman.

New York, Sept. 9th, 1841.

Mr. Editor,—Whatever may be your sentiments as to the expediency of our maintaining distant foreign missions, yet, simply as a friend of religion and learning, you cannot but rejoice, I think, to hear that the schools under charge of Mr. and Mrs. Hill at Athens have recently been placed on higher and safer ground, and in a situation to contribute more effectually even than before to the moral, religious, and intellectual improvement of the Greeks. Two years ago not only Mr. Hill's family, but all engaged in the instruction of youth at Athens; even officers of the University of Otho; were living in a state of much anxiety—not knowing precisely what they had to dread; but the narrow-minded bigotry of those who then presided over the ecclesiastical affairs of Greece, stimulated by a powerful foreign influence, and showing itself, from time to time, in various hostile demonstrations, kept alive a vague apprehension in all liberal-minded men, of some impending danger. At length, in the beginning of January, 1840, on the very eve of a catastrophe, which would have resembled the Sicilian vespers, except that it was to have been *material*, the bloody conspiracy of the Φιλορθόδοξοι, as they styled themselves, was laid open by the arrest of Count Capo d'Istrias, of Nicetas, and others, and the seizure of their papers. This discovery at once relieved many minds that had long been ill at ease, and from that time a gradual, but considerable change has taken place in the administration both of religious and political affairs in Greece. Plain evidence of this might be perceived at the examination spoken of in the enclosed extract, which I obtained, Mr. Editor, in the hope that you will think it sufficiently interesting to be laid before the public.

I would, my dear sir, that you could witness on the spot, and contrast with the general state of things around you there, the beautiful results of Mr. Hill's instruction. I feel persuaded you would be ready, yourself to plead for exemption of at least this establishment from any unfavorable sentence upon foreign missions—that you would be led, from what you saw, to anticipate more remote consequences of such importance as to justify the most zealous efforts for the support of so admirable an institution, and the liveliest interest that its warmest friends can feel in it. We may rest assured that this parent school at Athens, and those it has already established at the Piræus, in Crete, Tenos, Hydra, and elsewhere, will show their effects otherwise than in making here and there a *convert*, while they disgust and alienate the body of the people; who find themselves regarded, not as members of a sister Church, as erring brethren, who require instruction; but as infidels and heathens, who are to be brought within the Christian pale. When we consider the mighty influence that must be exercised over the succeeding generation by the hundreds of well educated women, who will go forth from these seminaries, to become wives and mothers of the men of Greece, it seems not unreasonable to indulge the hope that these schools are to prove the means, under God, of bringing the entire Greek Church into communion with our own.

I have inserted in the extract, here and there, as parentheses, a few words of explanation; and since, if you shall consent to publish it, I shall have trespassed sufficiently far on your indulgence, and conclude with assuring you, Rev. and Dear Sir, that I am very respectfully, and truly yours,

M

Extract of a letter from Mrs. Hill, dated Athens, June 3d, 1841.

The examinations closed this day, at 12 o'clock, according to the arrangements I sent you by the last mail, with the exception of the third day, which was, perhaps, one of the most important and interesting that has occurred since we commenced our labors here.

On Tuesday evening I was informed that the venerable Archbishop, the President of the Holy Council, intended to visit us on the following day; and, sure enough, exactly at 9 A. M., the hour of commencing our exercises, he entered, attended by the Archimandrite Missael, (*Professor of Theology in the University of Otho,*) the Bishop of Phocis, (*one of the five bishops of the Synod,*) and his usual number of attendant deacons. The Rev. Professor Missael called me aside, and said he wished me to examine the pupils in the Sacred Catechism. This was to have been the lesson for the last day of the examination: and my first class was not present. I did not wish to show any embarrassment, however, and accordingly I sent up my own Bible class, who had never been instructed by a Greek priest; but by myself alone, and by you. The excellent Professor proceeded, in his usual mild and winning manner, to examine them in the doctrines and discipline of their Church, from their Sacred Catechism; and continued the examination for more than an hour. They all answered correctly and beautifully. When they had finished, they arose, and chanted in their usual sweet way Σὲ τὸν Θεὸν ὑμνοῦμεν (the Te Deum.) The Archbishop then arose to depart, when the girls saluted him with the customary hymn sung in the churches on the departure of the Bishop, Εἰς πολλὰ ἔτη, Δέσποτα. (*May you live for many years, my lord.*) All the audience arose on hearing this unexpected, but well known salutation—the rooms were crowded, although it was so early an hour. The venerable head of the Church stood quite erect during this hymn; and as soon as they finished it, he expressed his surprise and pleasure, and then raising his hand, and forming the *orthodox* figure with his fingers, he pronounced the Patriarchal blessing. He then, in his dignified manner, slowly walked down the room. I had gone to the bottom of the stairs to meet him. He stopped, and addressed me briefly, thanking me for what I had done for *the religious instruction* of the females of Greece, as well as for our numerous benefactions conferred on his country; of which he had often heard, but which he now saw with his own eyes. He prayed for my health and life, and told me he was *perfectly satisfied*, and could himself testify that the Catechism was perfectly taught in our schools. You may be assured, that it was with no common feeling of veneration and affection that I bent over and kissed the hand of the head of the Church in Greece.

The examination proceeded, and the two classes of ancient Greek were examined. Agathides' class was examined by Pharmahidis, (*late Secretary of the Synod, and now Professor of Philology in the University of Otho.*) They acquitted themselves well. Pdaras (*another Professor, who is Mr. Hill's chief Hellenic teacher*) followed. The Under Secretary of State, of Public Instruction, assured me that candidates for the honors of the University were not examined more strictly, nor was more required of them than what those girls knew. Passages were selected from the *Memorabilia* of Xenophon, a book which they have *never studied*. Pharmahidis selected whatever passages he chose. These were written from *dictation* on the blackboard, and then every word was analyzed; the passages translated; and criticised, &c., in every possible way.

It was at the conclusion of this day's exercises that I received your letter from London, of 14th May; and in the afternoon I called on Professor Missael, for the purpose of thanking him for his valuable attention and kindness in the morning, and was happy to have it in my power to do so by something better than words; so I endeavored to return him a portion of my debt of gratitude by reading to him what you had been doing in London, in behalf of his afflicted country. (*Crete.*)

You cannot think how perfectly *secure* I feel—and have been most wonderfully sustained by the whole Greek community. On Friday evening, in order to gratify the parents, and others who are interested in our schools, I had a house full, to hear the performance in instrumental and vocal music. Pharmahidis came, accompanied by Manousis, (*Royal Commissioner near the Synod.*) Pharmahidis appeared like a father among our girls. He said to me, "I did not expect such an examination in ancient Greek." I told him that besides all he saw in public, all those girls were taught to take charge of the house, and were in turn housekeepers, &c.,—and I pointed out to him his own protegée, Alexandria. You might see her every morning, with her Greek grammar or her Xenophon under her arm, and *her broom in her hand*; and especially during these very examinations, in consequence of the absence of one of the girls whose turn of duty it was, she had charge of the *pantry*, besides keeping up all her studies. This fact, by the way, I announced publicly; and it has brought that important department of our work into *great repute*. At the close of the exercises it was announced, that the *boys* who had been educated, so long as they were of tender age, along with the girls, and who had been brought up with us from the infant school, had now become too large to remain longer; but that I could not think of turning them over to the public schools, but would make provision for them in a new

and separate department, where they would be trained under our own eye until they could enter the Gymnasium. When this was announced, Madame L., Madame G., and Madame M., burst into tears. They said they had waited with fear and trembling; knowing we could no longer keep their sons. S. M., (*one of the Counsellors of State,*) came to me and said: "May God bless and preserve you, dear Mrs. Hill, you have established a school besides, for the salvation of our sons."

And now, my dear H., *the pledge is given, and we must be sustained.* When you return you will, I hope, be accompanied by a colleague well qualified to take charge of those boys; (for we ourselves can go no further;) and before this time next year a house as large as our own will be filled with *boys*, as ours is now with girls. You will have L.'s son, and M.'s, &c. &c.—Mavromichalis, the venerable chieftain, hero of more than a hundred fights, will place his two grandsons with us in a moment. Even now these lovely offsprings of the bloody *Mainote* are becoming true followers of the meek and lowly Saviour.

The examinations have placed our schools on a pinnacle, and I am persuaded that any measures we *choose to take* will have the sanction of the Greek public. Try to do something to enable us to print *elementary* books. E—— has prepared, herself, a Grammar, Geography, and Arithmetic, for the young: and the examination of the younger classes from the manuscript of those works gave such satisfaction, that I doubt not we could get them introduced into all the schools when our friend P—— comes to be Minister of Public Instruction. I should like also to have the means of publishing a book on Infant Schools. Victoria's examination (she is the head teacher of the pay infant school) made a great sensation.

Our examination lasted a whole week; and during all that period not a single thing occurred to occasion the least unpleasant feeling. Every one seemed highly gratified, and to feel under great obligations to us for having procured them so much pleasure.

For the Churchman.

THE TRUE IDEA.

NO. III.

At the close of our last, we stated, that the true Norman period ended about the year 1189: that then commenced the period of transition to the earliest of the pointed styles, now termed the Early English: that this period was an important one, and that it involved two facts which it was necessary to consider, the *rib* and the *pointed arch*. These two subjects we now proceed to examine, intending then to notice the developments and decline of the Pointed Style.

The late Mr. Froude, in two papers originally read by him before the Oxford Archæolean Society, and afterward published in the British Magazine, and in vol. II. of his works, p. 335, has advanced a theory on this subject which strikes us as very satisfactory. It has been well received in England, and is sanctioned in the Glossary, published with the approbation of the Oxford Society for promoting Gothic Architecture, at the head of which is the venerable President of Magdalen, Dr. Routh. These are in substance the views that, with some explanations, we now present to our readers.

We must go back for a moment to the Romans. It has been shown that if they did not invent, they did at least apply the arch; and it may be added that they understood the art of constructing, not only circular, but also elliptical vaultings. The difference between an arch and a vault is obvious. The elliptical vault was what the Romanesque architects did not understand and could not imitate. They only reached the semicircular. Now if we remember here that they did not, as we do, make vaultings of wood and plaster, but of solid stone, and consider for one instant the nature of one of the bays of their vaultings, we shall see the difficulty under which they labored. It is not easy to make ourselves understood without a drawing, but we shall endeavor to do so. If any one thinks of one of the bays or divisions of a groined vault, he will remember that he may trace in it six different arches. If he draw straight lines from all the four pillars which support the bay, to each other, he will have a square crossed by two diagonals: and over each side of the square, and each of the diagonals, will rise an arch. The arches that rise over the diagonals are called the groins. Now it is evident that these groin arches are edges of the masses of stone which form the solid vault, and are bounded on their under or vaulted surfaces, by a succession of curves equal to, and terminating in, the arches that rise over the supposed square. In other words, if we suppose two hollow semi-cylinders, intersecting each other at right angles, the groins of the vaulting which they form, will be the lines of their intersection. Now, it was in the groin that the chief difficulty lay. The semicircular arches the early Norman architects had no difficulty in forming in stone; but when they came to the groin, the case was different: here they must chisel every stone down to an edge, the curve of which varied in almost every one, and fit each to its place as the work proceeded. This they did not do; either being unable to make the necessary calculations, or unwilling to take the trouble: and they accordingly adopted another plan. In carrying it out, they made use of what is termed rubble masonry: that is, coarsely broken stone mixed with great quantities of mortar. This masonry they were able to mould, as it were, over the semicircular, or rather semicylindrical centerings of their vaults, and thus at first they got over their difficulty. But though this might answer in the case of moderately sized arches and vaultings on which rested no great weight, yet in larger and heavier ones, it is clear that the rubble masonry would not support itself, but would soon begin to press out of shape. What should then be done? The way they seem to have selected, was to run up a diagonal arch of square or rounded stones along the edge of the groin, on which the weight might rest. This certainly accomplished their object, but it also marred the beauty of their vaultings. Since, however, it seemed a necessary deformity, they endeavored, by ornamenting it in various ways, to make the best of it. This entirely accounts for the fact that in some Norman buildings we find no ribs but only the plain groin, and in others, ribs, ornamented with chain or zig-zag mouldings. The rib seems, therefore, to have come into use as a necessary evil and deformity. In process of time its use was to become constant.

It was just at this period that a new element was discovered and came into favor: *the pointed arch.* Whether according to Mr. Froude's idea it arose from an abstract calculation, or as Dr. Milner supposes, from observing the intersections of an arcade of round headed arches, it is not important to determine. Be this as it may, it is very evident, that builders were now in possession of two architectural elements which the Romans had not, which in no way arose from an imitation of their style, and which cannot therefore be termed parts of the Romanesque. The use of the two together seems to have produced the third great peculiarity of the pointed architecture. How this came about we now proceed to inquire:

In the Roman and Romanesque architecture, the vaultings attracted no great notice: but after the pointed arch came into use, with the rib, and vaultings grew more lofty, it is plain that this would be the case no longer. The eye could not but follow up the pillar and arch above it, and could not but rest on the prominent ribs; and unless these could be made beauties, they could not fail to be very striking deformities. They therefore gave up the clumsy mouldings of the Normans, which continually and unpleasantly interrupted the upward progress of the eye, and in their stead adopted regular and parallel grooves, which being continuous lines, carried the eye easily onward, and gave grace and elasticity, to what was before stiff and formal. Now, this principle of elasticity seems to have been, ever after its development, the guiding one in the pointed architecture. In the present instance the effect seems to have been as follows. The rib arranged in the manner we have mentioned, seems to have suggested the idea of a bent rod, or a number of bent rods. Then it seems to have struck the architects, that if these rods were continued down the pillars,—only interrupted by the capital, which would, as it were, bind them to the cylinder of the pillar,—they would heighten the general effect of the arch above, and conduct the eye upward from the base of the pillar, just as they did along the arch, when they sprung from the capital. They carried out the idea—brought the ribs down the sides of the pillar—broke the smooth uniformity of its cylinder—and developed the original of the clustered pillar. When Canterbury Cathedral was rebuilt in 1174, William of Sens carried this clustering to a greater perfection, "by attaching slight marble shafts to the sides of an octagonal column." We afterward find it perfected in Salisbury Cathedral. Thus in three modes was developed the principle of elasticity: and we may state in a general way, that it was also developed in window tracery. This seems to have arisen from bringing two windows together under one arch, and then opening the solid stone between their heads, in various graceful and elastic forms. Afterward more windows were brought together, and the heads became more ornate and enlarged. This point, however, we shall again be obliged to allude to: and with this simple statement of the fact, we leave it here: only adding, that any one can apply the principle, in examining the prints of almost any Gothic church erected at different periods, as for instance, Salisbury Cathedral.

We hope we have now made tolerably plain the steps and principles, in the transition from the Norman to the pointed architecture: and we shall therefore here dismiss the subject, proposing in another number, to set before our readers, if we have any, the history, in brief, of Pointed Church Architecture in England. This done, we think the question is answered, concerning the most proper architecture for developing the "true idea" of a church.

Sept. 6th, 1841. J. W.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, September 29th.

St. Michael and All Angels.

A very superficial knowledge of Scripture will satisfy us of the existence of the glorious and holy beings, to the celebration of whose virtues, and praying for whose services, the Church consecrates this festival.

They are declared to be purely spiritual, unconnected with material bodies, countless in number, and of various orders. They are engaged in sublime acts of worship and adoration in God's immediate presence in heaven, and are sent on embassies to various parts of the universe, as instruments for accomplishing His will. They appear to have a special commission for the protection, defence, and guidance of good men during their earthly pilgrimage, and for the conveyance of their souls, when severed from the body, to the rest and happiness of Paradise.

From Genesis to Revelation the Bible abounds with proofs of this. Let the day consecrated to the honor of these holy and exalted beings, lead the devout Christian, with faithful prayer for the needed divine grace, to practical reflection on their fidelity in the service of that God whom we too are called to serve. Ready ministers of His will, He but speaks to them His word, and His pleasure is accomplished. Devoted to His honor, they are unwearied in homage around His throne, and ever alert in fulfilling His requisitions.

Powerful indeed is the claim of gratitude which binds them to this fidelity. Their happy lot is one of distinguished blessings. Heaven is their constant home, and its glories and felicities their unchanging experience. Can there exist a more powerful claim on the love, devotion, and obedience, of any creatures? Yes: that claim is laid upon us men. The angels in heaven have not forfeited their native excellence and virtue. Man has. Angels were never made subjects of redeeming love. Man has been. Angels continue what God made them. Man has thrown from him his glorious first estate; and God interposes to restore him. Surely, then, He has on man even stronger claims than on the very hosts of heaven—man, whose nature the Son of God assumed, that as his Fellow and his Friend, He might espouse his cause. O may He, the brightness of whose immediate celestial presence excites and warms the devotion, gratitude, and love, of His heavenly worshippers, enkindle, by the blessed influences of His Spirit, like holy affections in the hearts of those who, though made a little lower than the angels, have been more honored, and been made subjects of more wonderful exercises of divine love and compassion!

Some of the angels rebelled against heaven's high will, and are now suffering for it banishment from their first estate of bliss to everlasting wretchedness and despair. (St. Jude 6 v.) But theirs was not ingratitude for a Redeemer's love. They sinned not against a covenant of grace. O! where shall they appear who die impenitent under a dispensation fraught with such a mystery of mercy, as that under which man is placed!

Lastly. This holy feast should lead us to prayer to God, that by His appointment, we may be blessed with the services of these ministers of His will. This ancient catholic and scriptural recognition of the holy angels, the Church of Rome has sorely and wickedly abused to the idolatrous offering of *prayers to them.* The fallacy by which she would beguile unstable souls into this sinful folly, is, that as the presence about us of guardian angels may be gathered from Scripture, therefore, in prayers to them, we only crave the good offices of friends at hand. To this, the Christian, who looks to God's Word for his religion, finds it sufficient to reply, that there is no where in that Word, either command or sanction for praying to any but God, or asking the intercession—save in the duty of the members of the Church here militant to pray for each other—of any but His Son Christ. In, however, the practical and evidently designed application of this principle, the popish sect is still further guilty of idolatry. Suppose that angels are even no otherwise addressed than as fellow beings whose prayers we crave, still this is provided to be done to the same member of that blessed host, at the same time, in different and distant parts of the world. This obviously ascribes to the being worshipped the incommunicable divine attribute of ubiquity, and is therefore of the very essence of idolatry.

To Him, however, by whose appointment, and under whose control, the angels minister, we should offer our prayers that their kindly offices may extend to us, that in the hands of their God and our God, they may be instrumental to our protection from danger, to our safe guidance through our earthly pilgrimage, and finally, when that pilgrimage shall have ended, to our souls' being borne to the rest that remains for the people of God. And no prayer can be better adapted to the devout Christian's use, than the Church's beautiful

Collect for the Day.

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order: mercifully grant, that as Thy holy angels always do Thee service in heaven: so, by Thy appointment, they may succor and defend us on earth, through Jesus Christ our Lord. Amen.

Dies Sanctus.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 25, 1841.

CONVENTION OF THE DIOCESE.

On Wednesday next—the Feast of St. Michael and All Angels—there will be Divine Service in St. Paul's Chapel, on occasion of the meeting of the Fifty-Sixth Convention of the Diocese of New York, to commence at *ten o'clock, A. M.*

A collection will be made for the Missionary Fund of the Education and Missionary Society of the Diocese—a Society which requires immediate and liberal aid to enable it to prosecute its important and eminently useful objects.

The pews in the middle aisle will be appropriated to the clergy.

The Triennial General Convention will meet in the same chapel on the Wednesday following, October 6.

MEMBERS OF THE GENERAL CONVENTION.

The clerical and lay members of the General Convention, and Clergymen visiting the city of New York, are respectfully invited to record their names and places of residence, on their arrival in the city, in a register kept at the Church Depository, 28 Ann-street.

Other journals of the Church are requested to copy the above notice.

As the edition of the Journal of the last Diocesan Convention is exhausted, the members of the Convention would do well to bring their copies with them at the approaching meeting.

Columbia College.—The Commencement of this venerable institution will take place on Tuesday, 5th of October, in St. George's Church.

A distinguished clergyman, not of this diocese, writes to us as follows:

"I have been on the point, my dear brother, of addressing you, at several different times during the past season, for the purpose of expressing to you the high gratification I have felt at the manner in which you have conducted the Churchman. Amid the timidity and time-serving by which we are surrounded, it is refreshing to see one faithful watchman at his post, ready to expose all sorts of *isms* in and out of the Church. It is proper for you to know, that if there are some who censure your course, there are many more who heartily bid you *God speed*—and that I am happy to rank myself among the latter. As in all other matters which you have recently had under discussion, I am particularly pleased with the manner in which you have disposed of the *wine question in the Eucharist.* I trust the Church will never see the day, when she will dispense to her members, as the fruit of the vine, the diluted *sirups* which may be imposed upon her as the juice of the grape."

The writer of the above, who is entitled to our warmest thanks, will be pleased to learn that our journal has of late received more and more unequivocal marks of approbation, from those whose good opinion we could most desire, than has ever before been extended to it. This statement is not advanced in a spirit of vain confidence; but as attempts have been made to injure the paper, to intimidate its friends, and to diminish its influence by representing its editor as insulated in his views, or as taking a course on important subjects not generally approved by his brethren, it is proper that the truth should be known.

Rubricated Prayer Book.—A new and improved edition of the Prayer Book with the rubrics in red letter has been just brought out by George Miller, No. 647 Broadway.

"Sermons and Remains of D. B. Winslow" has been published by Wiley & Putnam.

We have also received Bishop Kenrick's "Catholic Doctrine of Justification," &c., published by Eugene Cumiskey, 130 South Sixth street, Philadelphia.

Miniature Library: "Token of Affection," "Token of Remembrance," and "Token of Friendship," are the titles of three very beautiful little volumes of selected poetry, just published by D. Appleton & Co. as part of their Miniature Library. The selections are judiciously made from the best poets. Each volume has an appropriate and handsome frontispiece.

Diocese of Western New York.—We copy the following from the Banner of the Cross:

"As a summary of his labors during the last year, Bishop De Lancey says in his Address to the Convention of his Diocese in August: 'I have officiated in 55 organized parishes, and in 16 places where the Church is not organized; in 10 parishes I have officiated at two different times, and in a few oftener,—in all, 71 places. Baptized 11 infants and 5 adults—in all, 16. Ordained 3 deacons, and 3 priests; consecrated 1 church; admitted 4 new candidates for orders; received 10 clergymen into the diocese; transferred 5 clergymen to other dioceses; administered the Holy Communion 15 times; preached 129 times; (119 times in the diocese and 10 elsewhere;) confirmed 509 persons in 50 congregations; travelled, in performing my various duties, 4000 miles.'"

Of Bishop Smith's late singular letter, the Methodist Richmond Christian Advocate says, "His concessions have produced three effects:—the Baptists triumph—Episcopalians complain—Methodists and Presbyterians laugh."

Errata.—In the article headed "Companion to Genesis," published in the last number of the Churchman, for "Samaritan, Pentateuch," read "Samaritan Pentateuch;" and for "Zerah," read "Terah."

NEW AGENT FOR THE CHURCHMAN.

David H. Armstrong, St. Louis, Missouri.

TO CORRESPONDENTS.

We are constrained to decline the article on the Theatre.

"A New Episcopalian" in our next.

The Rt. Rev. Dr. Doane, Bishop of New Jersey, and the Rev. Mr. Haight, Rector of All Saints' Church in this city, returned from England by the steamer Caledonia, which arrived at Boston on Saturday morning last. The Bishop remained in Boston to spend a few days with his family. Mr. Haight came immediately on, and resumed his duties in All Saints' on Sunday.

We are glad to learn that the visit of Bishop Doane and Mr. Haight has been one of great pleasure. They were received with the utmost kindness by their brethren of the English Church, and had abundant proofs of the most affectionate feeling with which "the daughter Church" is there regarded. It was very gratifying too to them, to witness the present highly prosperous state of the Anglican Church, evinced by the great and rapidly extended influence of the Church, and by the efforts which she is putting forth on every side for the dissemination of her pure principles, and the extension of her precious privileges.

For the annexed account of the consecration of the Parish church at Leeds, we are indebted to the New York American.

Such of our readers as desire further information of the proceedings on this and other public occasions, in which Bishop Doane and Mr. Haight have participated, we must refer to the New York American and the Burlington Gazette; not having ourselves been favored with such foreign journals as would enable us to gratify our readers in these particulars.

From the Leeds Intelligencer of Sept. 4.

CONSECRATION OF THE NEW PARISH CHURCH OF LEEDS.

The ceremony of the Consecration of the newly erected Parish Church of Leeds, which has been rebuilt by the voluntary contributions of the inhabitants, took place on Thursday last, the 2d of September instant, before one of the most numerous and respectable congregations that we ever saw assembled in any parochial place of worship.

The most intense interest was excited on the subject of the Consecration and re-opening of this noble edifice. The vast numbers of persons who had visited the church during the progress of the erection, all of whom expressed their approbation of its style and splendor, had no doubt contributed to create this overpowering interest in the completion and dedication of the edifice; and no sooner had the day of Consecration been finally fixed and announced, than applications were made for admission tickets from all parts of the country, and even from many distant parts of the kingdom.

From the commencement of the week it became apparent to a casual observer, that an event of no ordinary character was about to take place; but particularly on Wednesday, there was a great accession of strangers.

The weather was most auspicious; and early on Thursday a still greater number of respectable strangers thronged into the town.

By nine o'clock in the morning the doors of the church were opened for the admission of the Patrons, the Restoration Committee, and the Stewards and officers whom they had selected to superintend and carry into effect the requisite arrangements. Before half past nine, the hour announced for the admission of those who had been so fortunate as to procure tickets, crowds of persons had besieged the several gates of the churchyard; and when we entered, a few minutes after the above hour, we found the body of the church nearly filled. In a very short time afterwards it was difficult to procure a seat on the ground floor, except with a ticket for a reserved seat.

About half past ten, his Grace the Archbishop of York, and the Lord Bishop of Ripon, both of whom had passed the night at Kirkstall Grange, the hospitable mansion of William Beckett, Esq., M. P., arrived. The Bishop of New Jersey was in the Archbishop's carriage. The Bishop of Ross and Argyll (one of the prelates of the Episcopal Church in Scotland) arrived immediately afterwards. They were received at the north door of the church by the Vicar, the clergy of the Parish and the Churchwardens of the Parish, by whom they were conducted through the Ante-Chapel, to the Vestry, where their Lordships put on their Episcopal robes.

At about a quarter before eleven, his Grace the Metropolitan, and the Lord Bishop of the Diocese, with the other bishops, and the whole of the clergy present, robed in white surplices, and wearing the customary ensigns of their University rank, retired from the Vestry by the Northeast door, near which a procession was formed, which proceeded along the North side of the churchyard, to the Southwest door, where their Lordships were received by the Patrons of the Advowson of the church, where the petition for Consecration was presented to the Lord Bishop of the Diocese by Henry Hall, Esq., the Senior Patron. The Petition having been received by the Lord Bishop, was handed by his Lordship to the Commissary, who was commanded to read the same.

When the reading of the Petition was concluded, the Lord Bishop of Ripon signified his readiness to consecrate the Church according to the prayer of the Petition.

The Lord Archbishop, the Lord Bishop of Ripon, the Bishop of Ross and Argyll; the Bishop of New Jersey, the Vicar, and the rest of the Clergy who had entered by the South-west door, then proceeded up the nave of the church, the Bishop and the Clergy alternately repeating the 24th Psalm.

The Archbishop of York walked on the right of the Bishop of Ripon; in the rear of the Archbishop walked the Bishop of Ross and Argyll; and immediately behind the Bishop of Ripon was the Bishop of New Jersey.

Amongst the other Dignitaries of the Church, we observed—The Very Rev. James Webber, D. D, Dean of Ripon, and Prebendary of Westminster Abbey; the Very Rev. James Henry Cotton, B. C. L., Dean of Bangor; the Ven. Charles Musgrave, D. D., Archdeacon of Craven; the Rev. Robert Isaac Wilberforce, M. A., Archdeacon of the East-Riding of Yorkshire; the Ven. James Croft, M. A., Archdeacon of Canterbury; the Ven. Henry V. Bailey, D. D., Archdeacon of Stow, in the Diocese of Lincoln; the Ven. Henry John Todd, M. A., Archdeacon of Cleaveland; the Ven. Stuart Corbett, D. D., Archdeacon of York; the Ven. Thomas Sheepshanks, M. A., Archdeacon of Cornwall; the Ven. Thomas Thorp, M. A. Archdeacon and Chancellor of Bristol; the Rev. William Vernon Harcourt, A. M., Canon Residentiary of York; the Rev. Richard Parkinson, B. D., Canon of Manchester; the Rev. Cecil Daniel Wray, Canon of Manchester; the Rev. Walter Farquhar, Hook, D. D., Vicar of Leeds, Chaplain to the Queen, Prebendary of Lincoln, and Canon of York; the Hon. and Rev. A. H. Cathcart, Kippax, Prebendary of York; the Hon. and Rev. J. Cust; the Hon. and Rev. H. D. Erskine; the Hon. and Rev. Philip Yorke Saville; the Rev. John Jennings, M. A., Prebendary of Westminster; the Rev. John Jebb, M. A., Prebendary of Donoghmore, in the Cathedral Church of Limerick; the Rev. William Gresley, M. A., Prebendary of Lichfield; the Rev. W. H. E. Bentinck, M. A., Prebendary of Westminster; the Rev. B. I. Haight, Chaplain to the Bishop of New Jersey.

When the Archbishop and the Bishops had taken their seats near the Communion, the bells of the church struck up a merry peal, which was continued until all the Clergy had taken their seats. The Bishop of the Diocese sat on the North side of the Communion Table, the Bishop of New Jersey being on the South side. The Archbishop of York sat on the right hand of the Diocesan, on the North side of the Altar, and immediately opposite to his Grace sat the Bishop of Ross and Argyll. The rest of the Clergy sat on the North and South sides of the Altar. The rear of the procession was brought up by the Patrons, who returned to the seats near the pulpit which had been reserved for them; and the Consecration Service proceeded.

The Consecration of the church being completed, the doors of the edifice were thrown open for the admission of the public, and a short Voluntary was played upon the organ. Immediately every avenue was filled to overflowing, and in some parts of the church the pressure was extremely severe. This circumstance, coupled with the increasing heat of the place, from the vast number who were congregated within it, caused several ladies to have to retire in a fainting or almost fainting state. More than 4000 persons were present.

When the Voluntary was concluded, Morning Prayer commenced. The Prayers were chanted by the Rev. John Jebb, M. A., Prebendary of Donoghmore in the Cathedral Church of Limerick, the gentleman who recently delivered a course of Lectures on Church Music, before the members of the Leeds Church of England Library.

The entire Morning Prayers were read, according to previous announcement according to the full Cathedral Service.

The choir, which was ably led by Mr. J. Hill, the Choir Master, late of Her Majesty's Chapel Royal, Windsor, was highly effective. In number it amounted to no fewer than five and thirty persons.

The Lessons were read, from 1 Kings viii. 22 to 62, and from Hebrews, x. 19 to 25, by the Rev. Dr. Hook, Vicar of Leeds.

At the conclusion of Morning Prayer, an anthem, taken from the 24th Psalm, 7th, 8th, and 10th verses, as set by Handel, was sung by the Choir in beautiful style.

The anthem ended, the Archbishop of York commenced the Communion Service, and it was gratifying to witness the earnest devotion and the clearness with which his Grace enunciated the Prayers, the Commandments, and the Collects. It was undoubtedly a great effort for the Venerable Prelate, who is now in the 85th year of his age; yet, thanks to the excellent construction of the church, as well as to his Grace's sonorous voice, he was distinctly heard even in the most distant parts of the edifice.

The Epistle, from 2 Cor. vi. 14 to 18, was read by the Bishop of New Jersey; and the Gospel, from St. John ii. 13 to 17, was read by the Bishop of Ross and Argyll.

The Sermon.

The Consecration Sermon was preached, at the request of the Bishop of the Diocese, by the Bishop of New Jersey, from St. Paul's Epistle to the Ephesians, 1st chapter, 22d and 23d verses. "Head over all things to the Church, which is his body, the fullness of him that filleth all in all."

The Bishop then read the offertory, during which time the collection was made of the Clergy by the Deacons, and of the Laity by the Churchwardens, Patrons, and other fit persons who had been appointed to the duty. All the collectors carried the contributions they had received to the Vicar at the altar rails.

The entire collection at this service amounted to £619.

The Bishop of Ripon then offered up a prayer for the whole state of Christ's Church militant here on earth; after which a voluntary was played on the organ whilst the church was cleared of those parties who did not intend to receive the Holy Communion.

Nearly all the Clergy remained, with a considerable number of the laity, and partook of the sacred rite. The number amounted to nearly a thousand. The ceremonial occupied almost two hours.

Proceedings at Toronto.—A full and interesting account of the late Convocation at Toronto will be found on our last page. To our excellent friend, the Rev. E. M. Johnson, who was so happy as to be present on the occasion, we are indebted for the further information which is annexed. We are happy to find that the Bishop of Toronto has had the courage to express the sentiment of gratitude which is felt, we believe, by all intelligent and consistent Churchmen towards the contributors to the Tracts for the Times.

THE BISHOP OF TORONTO'S PRIMARY VISITATION.

Mr. Editor,—I enjoyed the satisfaction of having been present on this most interesting occasion. It was delightful to behold such a large number of faithful, devoted, and useful clergymen assembled at the call of their Chief Pastor, "to take sweet counsel together," and to listen to his warning voice, and his most faithful admonitions. It will be seen from the statistics contained in the article extracted from "The Church," that the progress of the Church in Upper Canada is "onward."

The exercises of the day commenced in the large and newly erected cathedral, with Morning Prayer; after which a sermon was preached by the Rev. Mr. Bethune, of Coburgh. Mr. B., who is so well known as the late able and talented editor of "The Church," gave a very full and clear distinct view of the claims of the Church, as a divine society, of which our Lord is Head and King. It was every way worthy of its author. The bishop sat in the seat within the chancel, specially prepared and appropriated to his use. I could but wish this primitive usage, that of a "seat" in the church usually attended by the bishop, prepared and fitted up especially for his use, so arranged as to be noticed as the "sedes Episcopi," was restored to each of the churches in our respective dioceses which is considered as the bishop's church. If any one part of the interior of the ancient churches is more often mentioned than another, it is the "bishop's seat." The sermon being ended, the bishop advanced to a chair placed in front of the altar; here, supported by the venerable Archdeacon Stewart on one hand, and his chaplain on the other, he caused the names of the clergy to be called over. Each one as he came up to the bishop, presented him, through the chaplain, his letters of orders, which being returned, he took his place in front. When all had thus been "gathered around," his lordship delivered, in a most impressive manner, a most truly excellent Charge. It was full of faithful counsel and sound sense. I noticed in particular, that he most pointedly alluded to the reform now in progress in the Church. He gave his most decided approbation of that exhibition of the primitive doctrines of the Catholic Church, lately brought forward by the Oxford divines. I hope, Mr. Editor, that it will be published entire, and that you will afford the readers of the "Churchman" the opportunity of being benefitted by its perusal. I am sure it contains such an exhibition of "primitive order" and such exhortations to "evangelical practice," as will render it useful in every quarter of our Church, both in England and its provinces, and in the United States of America.

J.

The annexed extract from a foreign journal gives a graphic description of the celebrated politico-theological Conference at Manchester, composed of clergymen of all denominations favorable to a repeal of the Corn Laws. Two clergymen only of the Established Church were present, the Rev. H. Bostock and the Rev. Thomas Spencer. An application was received from "Christian Chartist ministers," and from "Socialist missionaries," to be admitted as members of this motley group. The applications were refused, and placards were in consequence carried about the streets headed, "Clerical Bigotry and Intolerance," announcing that the Chartists and Socialists would hold a separate meeting, in order to censure the "religious despotism" of the Committee of Conference in not allowing them to be present at their deliberations. The Roman priests, on the other hand, published a card acknowledging "the truly liberal conduct" of those members of the Conference who had opposed the motion to open the meetings with prayer. Strange that a Conference which could be so "liberal" towards Romanists as to resolve that out of regard to them they would not recognize a God by any act of worship, should be so glaringly inconsistent as to draw on themselves the charge of religious bigotry by excluding the Socialists from their sittings. The meeting was attended by upwards of six hundred ministers from nearly thirty denominations.

The Corn "Conference."—The first meeting of Reverend agitators for the repeal of the Corn Laws, was held at Manchester, on Tuesday week. About 650 are said to have mustered, a full proportion, indeed, of the number expected. The Wesleyan Methodists have refused to have anything to do with the conclave. The only member from the Scotch Church is Mr. Brewster of Paisley. Dr. Chalmers honored their secretary with a reply to his invitation, part of which only was read at the meeting. The Doctor's opinion was, that the repeal of the Corn Laws would not be of *permanent* advantage to the country. The Rev. Dr. Cox having taken the chair, *pro tempore*, it was proposed that the regular business of the occasion should be commenced with prayer. This led to expressions of demurrage on the part of certain members; but it was ultimately agreed that Dr. Vaughan should perform this service. Mr. Nolan then apologised to the Catholics present, for having prayer said by a Protestant in their presence, assuring them that no offence was meant. Dr. Vaughan afterwards moved, that the chair should be taken every morning at nine o'clock, and the first half hour should be spent in prayer. This led to a most uproarious discussion. One thought it would be scandalous if the motion were not agreed to; another thought it an affront to the Catholics, unless coupled with liberty to say mass; some were for the repeating of the Lord's Prayer alone; others, for stated prayers in some neighboring chapel, attendance voluntary; and others, for no prayer at all! So violent was the discussion, that Dr. Vaughan withdrew his motion, and the meeting adjourned. It assembled again, under the auspices of the Rev. Mr. Atkins, when Mr. Cobden, M. P., edified the congregation with a homily against the Corn Laws. A Dr. Sleigh applied to be heard in reply, but was refused. In short, the whole affair is likely to end in smoke. To expect harmony in such a motley assemblage were absurd. It says little for the "liberality" of the parties, that they could not agree in what terms to implore a blessing on their labors from the Great Father of all! Disguise the matter as they may, their object is purely political—very different, indeed, from what they would have the world to believe it to be. The less that the clergy of all denominations meddle with party politics, so much the better for their personal respectability, and professional usefulness. Theirs is a higher and holier mission.—*Aberdeen Journal.*

Scripture and Tradition; *a Sermon, preached at the Ordination of Ten Candidates for the Diaconate, in St. Paul's Chapel, New York, on the third Sunday after Trinity, June 27th,* 1841. *By* John H. Hopkins, D. D., *Bishop of the Diocese of Vermont.* New York: Dean & Trevett, 121 Fulton-street. 1841.

Jude 3. Ye should earnestly contend for the faith which was once delivered to the saints.

"It is incontrovertible," says Bishop Hopkins, "that at the time the text was written, the wisdom of the Most High God had constituted two sources of knowledge, from which mankind might be assured of his revealed will. The record of his Scriptures was the one, and the oral instructions of his commissioned messengers was the other." The sufficiency of the Scriptures, and their great superiority over oral tradition for the continued preservation of revealed truth, are then pointed out with much cogency of argument and variety of illustration. But while he assigns the due pre-eminence to the Scriptures, the author earnestly insists on the value of tradition:

"It may be thought that this view of the subject excludes tradition, cuts off the precious testimony of the primitive Church, and exposes him who would contend earnestly for the faith once delivered to the saints, to the endless confusion, strife, heresy, schism, and restless fluctuation produced by the attempt to ascertain the Apostolic faith from our own individual examination of the Scriptures. With all the emphasis of solemn conviction, brethren, we would lift up our humble voice against such an inference, and say: God forbid! According to our deep consciousness of the truth, not only felt, but published—may we add—long before the late agitation of this question, there is a place, and a high place, left for the wise and prudent appeal to early tradition, not as an independent channel of divine truth, nor even as a concurrent stream through which the faith of Christ has been transmitted to our day, but as a witness, the best witness, nay, the only witness amongst men worthy of confidence, which can testify as to the interpretation of Scripture entitled to be every where received with undoubting veneration. And in order to settle the true limits of this important matter, all we ask of any sober-minded and reflecting Christian is, the simple application of the well-known rule of law and reason: that in every case, the best evidence shall be received which the nature of that case allows."

This position, like the former, is sustained by arguments and illustrations which it were an injustice to the author to attempt to abridge. Referring the reader, therefore, to the excellent discourse itself for a very clear and able view of the relative use of Scripture and Tradition, we must be content at present with a brief extract, showing the practical application and importance of the argument:

"First, then, let us turn to the Church of Rome. Her modern Council of Trent ventures to unite with the Holy Scriptures many apocryphal books, venerable, doubtless, for their antiquity, but totally destitute of the character of inspiration. We recur to our primitive witnesses, and we correct the fraud. Theirs is the best evidence, because they lived when the Church was truly Catholic, and truly one: the undefiled spouse of the Redeemer.

We are told by the same Council, to worship the virgin, and the saints, and images, and relics. We search the Scriptures, and find nothing for, but all against, these corruptions. And that alone should be conclusive. But we go farther: We ask our primitive witnesses, Did ye believe and practise thus? And we receive a distinct response: No, not until the fourth century, nor then but partially, and with decided marks of reprobation.

We are told by the same Council, that the priesthood may not marry; that the pope has, by divine right, a universal jurisdiction over the whole world; that there are seven sacraments; that there is a purgatory, where the souls of the faithful are detained, and out of which the Church on earth has power to deliver them; that the priest, in the administration of the holy eucharist, offers a true, proper, and propitiatory, though unbloody, sacrifice to God; that the body and blood of Christ are not taken and received by the faithful, merely after a heavenly and spiritual manner, but also carnally, by the real transubstantiation of the conse-

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crated elements into the actual flesh and blood of the Redeemer which were offered upon the cross; that auricular confession and individual priestly absolution, are essential preparatives for the reception of this holy sacrament; and that while the Saviour and his apostles administered both the bread and the wine, the Church has power to confine the chalice to the priest, and give to the people the bread only.

On all these points the Scriptures, together with the evidence of the primitive witnesses, furnish the clearest proof of error, and leave the corrupt Church of Rome in the awful posture of a high-handed and daring innovator upon the faith once delivered to the saints, contending, in all the particulars enumerated and some others, not for it, but against it; and that too with the cruel weapons of fire and sword against the body, and the fulminations of impious anathemas against the soul.

From the Church of Rome we turn to the host of varieties which the idolatry of private judgment, in ignorant contempt of the fathers, brought in, to impede the progress and check the proper working of the principles of the English reformation.

And here, one sect accuses us of errors in baptism. We ought to baptize none but adults, say they, and only by immersion. But the Scriptures of divine truth teach us the principle of admitting infants into the covenant of grace by circumcision; and the Saviour takes the infants into his arms and blesses them, saying, Of such is the kingdom of heaven; and then sends his apostles to baptize all nations, without restriction to age or sex, or to any particular mode of administration. And if, after all this, the point still seems doubtful, we go to the primitive witnesses, and ask how they understood the matter? And they tell us that infants were baptized; that baptism was reckoned the sacrament of regeneration; and that it was administered both by immersion and affusion; and therefore we know that the faith which denies all this cannot be, in these points at least, the faith once delivered to the saints.

Again, all the sects unite in declaring that our Church government is a modification of Popery; that there are not three orders in the ministry, but one; and that the episcopal jurisdiction over the other orders is sheer usurpation. But the Scriptures set before us the system of ancient Israel, with its threefold order of high priest, priests, and levites. The Redeemer establishes his Church under the apostles, elders, and deacons. He provides for the succession of the apostolic office by the express promise to the eleven, Lo, I am with you alway, even to the end of the world. The apostles ordain some of these successors, as in the case of Timothy and Titus, with express power of ordination, and of discipline over the presbyters, and thus the Word of God would seem conclusively to settle the question. And if this be not enough—as, indeed, nothing is enough for men whose innovations are alike important to their self-interest and their self-will—we pass to our primitive witnesses, and find but one testimony amongst them, that from the beginning there were three orders in the ministry; that the bishops alone performed the functions of ordination and government; and that such was the universal system of the Church for centuries before the corruptions of Popery had any being.

These same sects complain, next, of our liturgy; pronounce it an unscriptural formality; and suppose the Bible to be only in favor of extemporaneous prayer. But we find the Old Testament Church using forms of devotion by divine appointment. The whole book of Psalms was a form for the daily service of the temple. John the Baptist gives a form of prayer to his disciples. Our blessed Saviour dictates the Lord's Prayer to his apostles; and St. Paul tells Timothy to hold fast the form of sound words which he had heard of him. Here then, again, the Scripture settles the principle; and if any man be contentious, let him ask the primitive witnesses about the usage of extemporaneous prayer in the assemblies of the faithful, and they will tell him, in the language of the apostle, that they had no such custom, neither the Churches of God. They will set before him a variety, indeed; but all liturgies, all pursuing the same general plan, and all reducible to four chief forms, attributed to apostolic authority. From these the objector might readily discover, that our liturgy is not a modern work, but a judicious compilation out of the ancient examples; so that we have the comfort of knowing that our worship is not only in the language of the admirable men who gave their lives for the purification of the English Church, but in that of the primitive martyrs, who adorned the earliest ages of Christianity.

The use of the white garments worn by our ministry, and the yet weightier subject of confirmation, admit of the same proof, and can readily be brought to the same standard. Nor do we know of any point, important to our principles or to our ecclesiastical order, in which we are obliged either to rest the question on tradition alone, or to fear the test which truly primitive tradition would supply. It is, indeed, sometimes said, that the right of women to the communion, the change of the Sabbath to the Lord's day, and the fasts and festivals of the Church, can only be defended by the single plea of tradition. But this we conceive to be an error. First, because the principle of these things is plainly scriptural. The feast of the Passover was the acknowledged type of the Christian Eucharist, and of this it is confessed on all hands that women were partakers. In addition, we have the general declaration of the apostle, that in Christ Jesus there is neither male nor female, together with the positive statement that women were admitted to baptism, and therefore, by necessary implication, to all other Christian privileges, where there is nothing expressed to subvert their claims. With regard to the change of the Sabbath to the Lord's day, it is clearly intimated in the appearances of Christ to his disciples on the first day of the week, in the account of St. Paul preaching and administering the Eucharist at Troas on that day, and in the fact that when St. John wrote his Apocalypse, the very phrase had become appropriated to it: "I was in the Spirit," saith he, "on the Lord's day." And with respect to the festivals and fasts, they are found, in their principle, under the levitical law, and are connected, in their particular periods, with the remarkable events of the Gospel history. Even the cross, in which St. Paul thought it alone lawful to glory, may be not unreasonably connected with the sign which the book of Revelation saith the servants of God received in their foreheads. So that we do not fear to assert that the answer given to the question, What was the faith once delivered to the saints, and which pronounced it to be the doctrines of the written word of God, interpreted by the primitive Church, may be readily proved to harmonize with all that is of substance, or even of form, in our system."

The Rev. C. D. Cooper, having been appointed Missionary at Mount Morris, Liv. Co., requests that letters and papers intended for him may be directed accordingly.—*Gospel Messenger.*

We take pleasure in announcing that the Rev. Dr. May, late rector of St. Paul's Church, Philadelphia, has been nominated by the Rev. Dr. Milnor, to the Milnor Professorship of Divinity in the Theological Seminary of Ohio. We know of no Presbyter in the Church possessing higher qualifications for the duties of that important chair.—*Western Epis. Observer.*

At the recent commencement of Yale College, the honorary degree of LL. D. was conferred upon President Douglass, of Kenyon College.—*Ib.*

The Rev. C. M. Butler, late assistant minister of Christ Church, Baltimore, having received and accepted a call to the rectorship of St. John's Church, Georgetown, D. C., took charge of the congregation on Sunday last.—*Southern Churchman.*

BISHOP DOANE AT LEEDS.

From the Leeds Intelligencer.

We have often had the satisfaction of recording the proceedings of the meetings of the members of the Church in Leeds, but it has never been in our power to lay before our readers such an interesting account as the one we now have the pleasure of doing, of what took place at the Bank on Tuesday evening, the 27th inst. These proceedings were of a two-fold character. The friends of the Rev. J. W. Clarke wished to present him with a testimonial of their esteem and affection; and the Bank District Annual Meeting of the Society for Promoting Christian Knowledge also took place on that evening. The Upper Room in the handsome School was tastefully fitted up for the former purpose, and a large number of the friends of Mr. Clarke (being subscribers to the testimonial) in every rank of society, were invited by Mrs. Hook to tea on the occasion. The company occupied two long tables, which were beautifully decorated with flowers, and at which Mrs. Hook presided, assisted by Mrs. F. Cookson, Miss Maude, Miss Tennant, &c. The upper end of the room had various initials on the walls, elegantly wrought in flowers, among which those of our gracious Queen, V. R., were most conspicuous; and on a table in front of these was placed the splendid preseut intended for Mr. Clarke. It consisted of valuable books, in each of which was placed the following inscription:—

"To the Reverend John William Clarke, B. A., Lecturer of the Parish Church and of St. John's Church, Leeds, these volumes, purchased by the contributions of the poor as well as the rich, are presented by the members of the congregation whom he instructed by his precepts; and by the inhabitants of that extensive district in which he discharged his pastoral duties, whom he edified by his example; in gratitude for his systematic exertions and unwearied benevolence; in admiration of his unassuming piety; and with affectionate regret at his departure from the parish. MDCCCXLI."

The Works were purchased for £50, and were those of St. Athanasius, St. Chrysostom, and St. Augustine, all Benedictine editions.

What added greatly to the interest excited on this occasion, was the presence of the Bishop of New Jersey, who, accompanied by his chaplain, (the Rev. B. I. Haight, A. M.,) arrived at the Vicarage on the preceding evening. The Churchmen of Leeds (we may indeed say of England) ought to be deeply indebted to Dr. Hook for having been the means of inducing the Right Rev. Bishop Doane to cross the broad Atlantic in order to preach at the consecration of their Parish Church. He received (he stated) the invitation on the day of the conversion of St. Paul, and he instantly resolved to accept it; so great was his esteem and affection for his valued friend the Vicar of Leeds, and thinking also that he might thereby promote the interest of the Church. He arrived in Leeds on Monday night, and already has greatly endeared himself to those who have had the privilege of being introduced to him. To the kindness of the Christian he unites the courtesy and bearing of the gentleman, and his affability of manner and frankness of demeanor have a charm which must necessarily make a lasting impression. The high station he holds in the Church in America—(a branch of the Church of Christ which English Churchmen must always look upon with peculiar love and regard)—his unwearied exertions in promoting the interests of the Church Catholic—his great learning and sincerely unaffected piety—render him the subject of the greatest interest to the Churchmen of this country. The Bishop of New Jersey has been most kindly received and welcomed by the Archbishop of Canterbury, the Bishop of London, and the other heads of the Church in England; by all, indeed, who have had the pleasure of approaching him; and he alludes to this with unfeigned delight and satisfaction, justly observing that Churchmanship *does* in reality, what Freemasonry only *professes* to do; it is a bond of union of the strictest kind; it is a link which joins heart to heart; it creates an understanding between the members of the Body, which they only are aware of who have experienced it. This interesting stranger took a part in the proceedings of Tuesday, and stated, that after having visited our great Metropolis, our Universities, (the eyes, as they have been justly described, of England,) many of our provincial towns, and having received every where the heartiest welcome and the greatest hospitality, yet Tuesday was the happiest day he had spent in this country. Much he had heard by the hearing of the ear of the proceedings of Churchmen in Leeds, and of the esteem, regard, and love manifested by the parishioners for their Vicar, but his eye now witnessed what certainly exceeded his largest expectations. Indeed, it was most gratifying to find how warmly and enthusiastically the Vicar was received; this being the first time he had met them publicly since his return from abroad. Our readers, we feel confident, will pardon us for making these allusions to the excellent Bishop of New Jersey, and for taking this opportunity of introducing him to their notice.—*Burlington Gaz.*

SCOTTISH EPISCOPAL CHURCH.

The annual synod of the Diocese of Aberdeen was held in St. Andrew's Church here, on Wednesday last. Morning prayer was said by the Rev. Alex. Low (deacon); and the sermon was preached by the Rev. William Robertson, of Old Meldrum. After sermon, the Right Reverend the Bishop, from his chair within the rails of the altar, delivered his annual Charge to the clergy. He expressed his gratification at the manner in which he had been received by them during his late triennial visitation of the diocese; and the great satisfaction with which he had observed the marked increase in the numbers of those brought to him for confirmation—a considerable proportion of whom were persons of adult age. He alluded to the recent union of St. Paul's Chapel with the Church—to the gratifying position which the Scottish Episcopal Church Society now held, and to the increasing support which it was receiving—to the contemplated establishment of an Episcopal College, which, through the exertions of those able and excellent men who had projected it, was now all but certain—to the lamented decease of the late Primus, on whom he pronounced a just and well-merited eulogium; and he concluded by calling on all, whether of the clergy or of the laity, to increase their zeal and devotion for the Church.—*Aberdeen Journal.*

A good deal of curiosity has been excited ni this city during the last few days by the departure of great numbers of deluded country people, (Mormonites,) old and young, for the "New Jerusalem" in America. Some of these unfortunate dupes, who have broken up comfortable establishments at home, are on the brink of the grave, and they believe that on their arrival at the American paradise they shall be made young again, and shall live for a thousand years! On Wednesday about seventy of these people went down the Gloucester and Berkeley Canal to Sharpness Point, and on Thursday a waggon load of the same description of ignorant fanatics took their departure for the same destination, all of them intending to embark at Sharpness for America. We see by an article in the *Toronto Patriot*, Canadian paper, that the arch-impostor, Smith, the originator of this extraordinary delusion, has been apprehended, and is now in jail.—*Gloucester Journal.*

MARRIED,

On Tuesday, 21st inst., at St. Paul's Chapel, by the Rt. Rev. Bishop of New York, the Rev. Arthur Cleveland Coxe, Rector of St. Ann's, Morrisania, to Catharine Cleveland, eldest daughter of Simeon Hyde, Esq.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Vandk.
Carder, Rev James D, 663 Broadway
Cooke, Rev James W., 46 Cliff.
Cushing, Rev. John T., Theological Sem. Twentieth.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Harriman, Rev. Orlando, 31 Hammond.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pine, Rev. Smith, Eleventh street, near Fifth Avenue.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Trevett, Rev. Russell, Theological Sem, Twentieth.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Williamsburgh,

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

SEPTEMBER.

19. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

3. Seventeenth Sunday after Trinity.
10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

NOTICES.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention, of the Protestant Episcopal Church in the Diocese of New York, will be held in St. Paul's Chapel, in the city of New York, on the Festival of St. Michael and All Angels, Wednesday, September 29th, at 10 o'clock, A. M.

By order of the Bishop,
And in behalf of the Secretary,
Anthony Ten Broeck, Assistant Sec'y.

New York, Sept. 25th, 1841.

THE ANNIVERSARY CELEBRATION OF

"*The Protestant Episcopal Tract Society,*" "*The New York Bible and Common Prayer Book Society,*" and "*The Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York,*" will be held at St. Bartholomew's Church, on Wednesday evening next, the 29th inst., at 7 o'clock. A collection will be made in aid of the funds of *The Protestant Episcopal Tract Society.*

Thomas C. Butler,
Chairman Joint Committee of Arrangements.

September 25, 1841.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold an adjourned meeting on Monday evening next, the 27th inst., at half past 7 o'clock, at the Sunday school room of St. John's Chapel, to receive the report of the Committee on the state of the Society.

Pierre E. F. McDonald, Sec'y.

September 25, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Tuesday the 5th of October, at 5 o'clock, P. M.

Edward Y. Higbee, Secretary.

September 18, 1841.

PROT. EPISCOPAL TRACT SOCIETY.

The Annual Election and Meeting of the Society will be held at the *Church Depository*, 28 *Ann street*, on Wednesday afternoon next, the 29th inst., at 5 o'clock, for the purpose of choosing a board of Officers and Trustees for the management of the concerns of the Society the ensuing year, and the transaction of such other business as may appear to be advisable.

Pierre E. F. McDonald, Sec'y.

September 25, 1841.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New York, on Thursday, the 7th of October next, at 5 o'clock, P. M. P. Van Pelt, Sec'y.

September 18, 1841.

EDUCATION AND MISSIONARY SOCIETY.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will hold stated meetings at the Sunday schoolroom of St. John's Chapel, at half past 7 o'clock, on the evening of Monday next, the 27th inst., and of Wednesday, the 6th of October next.

The Annual Meeting of the Society for the election of officers and other business, will be held at the same hour and place on the evening of Tuesday, 28th inst.

The Anniversary will be celebrated at St. Bartholomew's Church, on the evening of Wednesday next, 29th inst., at 7 o'clock. G. G. Van Wagenen, Sec'y.

New York, Sept. 23d, 1841.

GENERAL THEOLOGICAL SEMINARY.

The next session of this Seminary will commence on Monday, the fourth day of October. The students and applicants for admission will assemble in the Chapel at twelve o'clock on that day. The applicants for admission are requested to present their testimonials during the preceding week, or early on that day, to one of the Professors. Bird Wilson,

Seminary, Sept. 20, 1841. Dean of the Faculty.

ASSOCIATE ALUMNI.

The Triennial Meeting of the Associate Alumni of the General Theological Seminary, will be held at St. Luke's Church, in the city of New York, on Wednesday, Oct. 6th, at half past 5 o'clock, P. M.

Anthony Ten Broeck, Rec. Sec'y.

September 25, 1841.

The Standing Committee of the Diocese of Connecticut will meet at Hartford, on Thursday, the 30th day of September, instant, at 2 o'clock, P. M.

H. Croswell, *President.*

New Haven, Sept. 15, 1841.

☞ Right Rev. Bishop Moore, of Virginia will preach in St. Stephen's Church on Sunday morning next. September 25, 1841.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Thetreasurer thankfully acknowledges the receipt of the following sums—

Received from sundry members of the Church of Annunciation, to constitute the Rev Samuel Seabnry, D D, a patron of the Society, $100. St John's ch, Fort Hamilton, Rev J D Carder, rector, $2 10. Total, $102 10.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, September 27, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St John's ch, Fort Hamilton, Rev J D Carder, rector, $2 14. Wm R Taylor, annual dues, $2. Total, $4 14.

Several new Tracts can be obtained as soon as the means are afforded for their publication: will the friends of the Society favor it with their aid?

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann street.

New York, September 27, 1841.

KEMPER COLLEGE MISSOURI.

The undersigned acknowledges, with much gratitude, the receipt of the following sums:

From "An Episcopalian," by the hands of the Rev Dr Wainwright, $25. An unknown individual, by the hands of Rev Mr Higbee, $33. Mrs E S, per Swords, Stanford & Co, $5. Total, $63. F. F. Peake.

September 23, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Clement's ch, New York, Rev E N Mead, rector, collection for Education fund, $25 50. St Mark's ch, New York, Rev Dr Anthon, rector, collection for Education and Missionary fund, $107 80. Total amount $133 30.

C. N. S. Rowland, Treasurer,
55 Water street.

September 22, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Mrs Ticknor, Trinity ch, Columbus, Georgia, per Rev W D Carnes, rector, $2. Mrs and Miss Potts, Frederick City, Md, for Africa, 30. The rector and congregation of St. Paul's ch, Haymarket, Prince William co, Va, for Cavalla station, Africa, 30. By Rev John Payne, for Africa, part of amount from friends of Miss Payne, for passage to America, Md, 92; support of a child at Cavalla station, West Africa, to be named for the late Frances P Payne, deceased, by her children, Va, 25; collection, Port Royal, Caroline co, Va, 21; do, Warrenton, Fauquier co, 45; Miss Shipwith, 20; Miss C Nicolaus, 5; Mr Lewis Berkley, 10; coll, Millwood, Clark co, 117 69; do, Christ ch, Winchester, 27 31; a little girl, 12, a little boy, 13, 25 cts; collection, Fredericksburg, Md, 30 62—393 87. From a Ladies' Association, for the African Mission, by Mrs Sarah M Farnworth, thro B Howard, rec'g agent, Boston, 102 60. St Michael's ch, Marblehead, thro B Howard, 25. Christ ch, Andover, Mass, thro B H Punchard, Esq, 25. St Paul's ch, Baltimore, including $2 from the S School of that ch, for Africa, thro B Howard, agent, 100. A lady of New York, 10. Miss E B Botetourt, Va, 10, a lady of Roanoke 10, by Rev Mr Wharton,—20. Through Rev C B Dana, Alexandria, D C, from Mrs J B Alexander, King George co, Va, for Africa, 1. A friend to missions, 10. A lady in Maryland, 1 25. A friend in Alexandria, D C, 125.—Total, $751 97.

J. Smyth Rogers, Treasurer.

New York, September 21, 1841.

CHURCH DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending September 23, from the following individuals, viz.

Julius Hall, Newburgh, with remit; Joseph Backus, Norwich, Con; Rev P L Whipple, Bath, with remit; D Brunner, Baltimore; P M at Geneva; R S H George, Phil, 2 letters; Rev A Louderback, Owego; Joseph Gill, Richmond, Va; Rev J W Brown, Astoria, with remit; P M at Newtown, Con; P M at Utica; C W James, Cincinnati.

Packages have been forwarded from the Depository during the fortnight ending September 23, as follows:

To Mr Trezrant, Memphis, Tenn, one package, sent to J W & R Leavitt, to be forwarded with S Fowlkes' goods; H Huntington, jr, sent to F J Huntington & Co; R S H George, Phil, per Union Line; do, sent to D Appleton & Co; Joseph Gill, Richmond, Va, per sch Weymouth; H S Washburn, Agent, Boston, per Harnden's Express; D Brunner, Baltimore, via, Phil, per Union Line; Rev A Louderback, Owego, Tioga county, N Y.

GREAT SALE OF RARE OLD ENGLISH BOOKS AT AUCTION.

On Tuesday, September 28, *and the four following days*, commencing at half past 5 o'clock, P. M. each day, will be sold by Royal Gurley, at the New York Long Room, 169 Broadway, one of the most valuable, rare, curious and unique collections of Ancient and Modern Books, that has ever been offered at public sale in this country. The collection comprehends the whole range of Literature, Arts and Sciences: it is, however, particularly rich in translations of the Oriental, Greek and Roman Classics, works on Coins, Medals and Emblems; treatises on Witchcraft, Astrology and Alchemy, early Travels and Histories of North America, fine illustrated books of Travels, many of the works of the old Dramatic writers, Ancient Poetry and treatises on Music, some choice rare Catholic Works, and valuable Protestant Theology, scarce works on the early General and Typographical History of England and Ireland, the works of the early and intermediate Philosophical authors, and a vast variety of the best and most amusing Memoirs and Lives, both British and Continental.

They are now arranged for examination.
Sept. 25—1t

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

At the Office of the Churchman, 111 Nassau-street,

Prayer Books, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84.
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order.
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism.
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

A YOUNG ENGLISH LADY,

A Communicant in the Church, desires a situation as Private Governess. She is accustomed to teach, familiar with all the branches of an English education, and competent to instruct in the rudiments of French and Music.

REFERENCES.

Right Rev. Bishop Elliott, *Savannah.*
Rev. Drs. Taylor, Schroeder, Seabury, and M'Vickar; and F. A. Tracy, Esq.—*New York.*
Sept. 25.

TO PARENTS.

A Gentleman and Wife, of liberal education, and large experience, in a healthy location near the city, have devoted themselves to the education, moral, intellectual, and physical, of three beloved children. The undoubted result is, the progress in one year of at least three years. Two or three additional pupils will be received, soon, whose tuition, if similar progress be not made, will be remitted.—Those having children for whom special, permanent, and parental care is desired, may apply No. 132 Nassau street, New York. Sept. 25--3t$

IMPORTANT TO TEACHERS.

ARITHMETIC;

ON THE PRINCIPLE OF HASSLER AND LACROIX;

By the Rev. W. F. Walker, A. M.,
Late Principal of the Troy Episcopal Institute.

New York: Published by ALEXANDER V. BLAKE, 54 Gold street, corner of Fulton. 1841.

This work is encumbered with nothing that more properly pertains to other departments of mathematical science; therefore embraces less than most treatises on the same subject.

It recognizes but two principles as applicable to numbers: that of increase, in Addition and Multiplication; that of diminution, in Subtraction and Division.

These are applied, as a preparatory exercise, first, to Simple Numbers; then to Simple Fractions, or parts of Simple Numbers; then to Denominate Numbers, or representations of Specific Quantity; and then, by analysis, an application of them is made, IN ONE MODE, UNDER ONE RULE, sufficient for all practical questions properly connected with the subject of Arithmetic.

Thus has this subject been greatly reduced, and, it is believed, rendered more inviting and intelligible.

To the attention of teachers, and all who have charge of the instruction of youth, this work is specially recommended.

Sept. 23, 1841.—tf.

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

New Haven, Connecticut.

The Winter term of this School, will commence on the 1st of October.

New Haven, Sept. 25, 1841. 6t.

IN THE PRESS,

And will be published on Wednesday next, at this office,

AN ESSAY ON THE
CULTIVATION OF CHURCH MUSIC,

By Edward Hodges, Mus. Doc.

Late of Sidney Sussex College, Cambridge, (Eng.) and now Director of the Music of the Parish of Trinity Church, New York. Sept. 25.

THE CHURCH ALMANAC FOR 1842,

Just published and for sale at the Depository, 28 Ann-street, at $30 per thousand, $4 per hundred, and 6 cents single. Sept. 25.

NEW BOOKS.

Berrian's Family Prayers, new and enlarged edition, 50 cents.
Thornton's Family Prayers, 7th edition, 75 cts.
Remains of the late Rev. B. D. Winslow, edited by Bishop Doane, $1 50.
Bridges on the 119th Psalm, $1.
Wilmur's Episcopal Manual, $1.
Bishop Doane's Brief Examination of Oxford Divinity, 50 cents.
A Peep into Tract No. 90, 25 cts.
Holden on Tradition, 50 cts.

Together with many other New Episcopal Works, just received and for sale by

SWORDS, STANFORD & Co.

Sept. 25. 152 Broadway.

TO MINISTERS, STUDENTS, &c.

VALUABLE
ENGLISH THEOLOGICAL BOOKS,

Recently received, and for sale by the Importers,

D. APPLETON & CO.
200 Broadway.

Ninety-six Sermons, by the Right Rev. Lancelot Andrews, sometime Lord Bishop of Winchester. 3 vols. 8vo.
A Body of Divinity, or the Sum and Substance of the Christian Religion. Collected and arranged by James Usher, D. D., Archbishop of Armagh. A new edition, edited by Hastings Robinson, D. D. 1 vol. 8vo.
Catena Acnea—Commentary on the Four Gospels, collected out of the Works of the Fathers, by S. Thomas Aquinas. Vol. 1—to be completed in 4 vols.
Ecclesiastical Annals, by Frederick Spanheim, D. D., translated from the German. With Notes, &c., by the Rev. George Wright. 1 vol. 8vo.
Ecclesiastical Biography of Lives of Eminent Men connected with the History of Religion in England. By Christopher Wordsworth, D. D. Third edition, in 4 vols. 8vo.
Lectures on Justification, by John Henry Newman, B. D. 1 vol. 8vo.
Lectures on Romanism and Popular Protestantism, by John Henry Newman, B. D. 1 vol. 8vo.
The Remains and Occasional Publications of the late Rev. John Davidson, B. D., formerly of Oriel College, Oxford. 1 vol. 8vo.

(*List to be continued.*)

D. A. & Co. respectfully beg to state, that their stock is now very complete in the several departments of Theology, to which additions are constantly being made. They have just issued their Catalogue of Imported Books, to which the attention of ministers is invited. Sept. 25.

FOR SALE AT THIS OFFICE,

PLAIN SERMONS,

By Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, June 14, 1841.
Sept. 25—tf

THEOLOGICAL SEMINARY

Of the Protestant Episcopal Church in the Diocese of Virginia.

The Faculty.

Rt. Rev. Richard Channing Moore, D. D., (ex officio) President.
Rev. Reuel Keith, D. D., Professor of Systematic Divinity and Pulpit Eloquence.
Rev. Edward R. Lippit, A. M., Professor of Pastoral Theology and Church Polity.
Rev. Joseph Packard, A. M., Professor of Biblical Literature.
Rev. William Sparrow, D. D., Professor of Ecclesiastical History.

Qualifications for Admission.

Every person producing to the Faculty satisfactory evidence of his having been admitted as a candidate for holy orders, with full qualifications, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of moral and religious character, and of classical and scientific attainments; and in general, of such dispositions and habits as may render them apt and meet to exercise the ministry.—*Extract from the "Rules for the Government of the Seminary."*

☞ The next session will commence on Wednesday, the 29th of September. Candidates for admission will assemble on that day at 4 o'clock, P. M., in the Library Room, for examination.

By order of the Faculty.
E. R. LIPPITT, Secretary.

Theological Seminary, July 30, 1841.
Sept. 11—4t

CHURCH & PARLOR ORGANS FOR SALE.

The subscriber offers for sale the following organs:
ONE LARGE CHURCH ORGAN, with three sets of keys and pedals, twenty-two stops, couplers, &c. Dimensions, 19 feet high, 14 feet wide, 8 feet deep.
TWO SWELL ORGANS, calculated for small churches. Dimensions, 9 feet high, 5 feet 7 inches wide, 3 feet 3 inches deep.
ONE SMALL CHAPEL ORGAN, of four stops.
TWO PARLOR ORGANS, in elegant cases.

The above organs are now finished, and can be shipped immediately. Apply to HENRY ERBEN,
Sept. 18—tf. Centre street, head of Canal.

THE BRITISH MAGAZINE.

For sale at the Office of the Churchman, a set of this work from January, 1841. This is one of the most popular of the English Magazines connected with the Church of England, and the numbers for the present year are particularly valuable, as containing a set of Diocesan Maps for the kingdom of Great Britain. The numbers now offered for sale are offered at a considerable discount from the importation price.

Sept. 18—1m

Governess Wanted, to take charge of a small school in a private family. One qualified to teach the higher branches of an English education, with French, Drawing, and Music, would hear of a desirable situation by applying to E. G., near Leonardtown, St. Mary's county, Md. References given and required. Sept. 18—7t$

ST. THOMAS' HALL, FLUSHING, L. I.

F. L. Hawks, D. D., Rector.

The next term at this institution will commence on the first of October ensuing, by which time all the arrangements will be completed for the comfortable accommodation of the full number of pupils that will be received. As it is desirable that the duties of the establishment should be resumed at the appointed time it is hoped that parents who wish to enter their children will make an early application, and that those already belonging to the institution will report themselves punctually on the first of October.

September 11, 1841.

THE REV. DR. WAINWRIGHT'S COURSE OF INSTRUCTION FOR YOUNG LADIES,

In Sacred and English Literature, History and Philosophy, will commence in the beginning of October.

For further information, application can be made at No. 10 Hubert street, daily, except Sundays, between the hours of 10 and 11 o'clock, A. M.

Sept. 11.—3t.

DR. BARRY's CLASSICAL & COMMERCIAL ACADEMY,

No. 411 *BROADWAY,*

Is Re-opened for the reception of Students after the August Vacation. For cards containing terms, &c. apply at Mr. Lockwood's Bookstore, or to the Principal as above mentioned. Sept. 11—4t$

MRS. & THE MISSES WOOD'S

Boarding and Day School for Young Ladies,

No. 42 Barrow-Street, Washington Square,

Re-commenced on the 9th inst. The system so successfully pursued, of allowing Day Pupils the advantage of preparing their lessons under the superintendence of one of the Teachers, in a great measure obviates the difficulty of studying at home.

Sept. 11—6t

CHURCH AND PARLOR ORGANS, AND SERAPHINES.

The subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands. W. F. BERRY,

Manufactory 140 Fulton-street, New York

N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Sept. 11—3t$

TO TRUSTEES OF CHURCHES, &c.

ORGANIST.

The advertiser, a competent person of many years experience, understanding Chanting and Psalmody, is desirous of a similar appointment in any Church considering the Music of the Church a primary consideration, and desirous of having good services. The advertiser feels qualified to give satisfaction, and is willing to make himself useful in a Choir. Would have no objection to any State in the Union.

Communications addressed "Music," at G. Jardine & Co's Organ Factory, Anthony-street, New York, will be attended to forthwith.

Sept. 11—3t$

LOUD'S ORGAN STUDY.

A Supply of the above valuable work just received and for sale at this office.

September 11. tf

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

Just Published, A Book for Beginners, or, A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Fine muslin, and Library bindings.

IN PRESS,

And will be issued shortly, The Festivals and Fasts of the Church. *Especially designed for the use of Young Persons.*

A Calendar of Scripture Lessons for the Year 1842, for the use of Young Persons.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer.*
or DANIEL DANA, Jr., *Agent,*

Sept. 11—3t *Church Depository, 28 Ann-street.*

DR. BERRIAN'S FAMILY PRAYERS.

A New Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the Church Depository,
28 Ann-street.

Where also may be had,

Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

Church and Parlor Organs.—Geo. Jardine, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England.

POETRY.

From the Cathedral.

THE CHURCH IN HOPE.

It was the saddest time e'er lower'd on earth,
As Sin and Sorrow woke in Paradise,
When Mercy's voice, mid frighted Nature's cries,
Broke forth and pledged a Saviour's birth.

When Noah saw how sternly Ruin gaunt
Sat on the grave of what did once rejoice,
'Twas then he saw the Bow, thrice heard the voice,
"With thee shall stand My Covenant."

Abram was going to the grave forlorn
And childless, whom the LORD took forth and shewed
On night's dark vault a starry multitude,—
Such, Abram, shall of thee be born.

Exiled, mid foes, and Egypt's withering shade,
Leaned Israel on his staff beside his tomb,
'Twas light that broke from that dark gathering gloom
Which upon Judah's sceptre played.

When Jesse's chosen son heaved the deep sigh,
Forbidden with stained hands to build the shrine,
His harp revealed a holier Palestine,
And spoke strange things of import high.

The destined Assur came with armed stream,
And Judah heard the sound of Ephraim's chain,
And rent in thousand shivers on the plain,
Saw her long promised diadem,—

And Chebar heard, and Ulai heard her cry;
'Twas that dark cloud which did on her alight
Was loaded with glad Prophecy, and bright
With the Eternal Saviour nigh.

Faith listening to the lyre that spoke Him near,
Saw Lebanon's cedars wave to Seraph's hymn.
And mid the vale of desolation dim
A helm and moonlight-gleaming spear.

It was the guiltiest, darkest hour of man,
When the shocked Earth shook in her agony,
And Sun in shame had veiled his sorrowing eye,
'Twas then our better birth began.

Yea, when sun, moon, and stars upon the skies
Shall shake, like figs upon the withered tree,
Then your redemption cometh speedily,
And ye too may lift up your eyes.

Then, blessed LORD, when signs of coming ill
Shall speak Thy heavy vengeance at the door,
May we but cling unto Thy hand the more,
And in a holier hope be still.

When doth the soul her higher wisdom see?—
When sorrow's clouds obscure her firmament,
'Tis then the many-colored bow is bent,
To bid the birds of darkness flee.

Not when bright Summer winds her gladsome horn,
But when bluff Winter's blustering charioteer
Chases the relics of the faded year,
The lowly Child of Peace is born.

And in the gleams which through the darkness pour
Of Calvary, Poverty is our best wealth,
Sorrow our comforter, and Sickness health,
And Death of endless life the door.

Yea, Sin herself, as by a charmed touch,
Hath unlearned her black nature and brought down
High thoughts, a better righteousness to own,
And, much forgiven, loveth much.

Thus have I seen at eve, when all the west
Marshalled the shapes of darkness manifold,
A gleam hath turned to palaces of gold,
From the bright sun gone to his rest.

From the Church.

PRIMARY VISITATION OF THE LORD BISHOP OF TORONTO.

On Thursday last, the 9th inst., the Lord Bishop of Toronto held his Primary Visitation, according to previous notice. The morning, though sultry, was exceedingly bright and fine, and about 11 o'clock the clergy, in their robes, were seen approaching towards St. James' Cathedral, in all directions. Soon after the appointed hour, divine service was commenced. The Rev. Henry Patton, rector of Kemptville, read the prayers, and the Rev. William M'Murray, rector of Ancaster and Dundas, read the lessons,—both in a tone, impressive and distinct. The Rev. A. N. Bethune, rector of Cobourg and one of the bishop's chaplains, delivered a sermon, of which, as it will appear without delay in this paper, we shall say no more at present than that it was touching in some parts, full of research in others, and as a whole, elegant in style, sound in doctrine, and conclusive in argument.

The bishop then took his seat within the rails of the altar, with the venerable the Archdeacon of Kingston on his right; and his chaplain, the Rev. H. J. Grasett, read over the clergy roll. The following are the names of those who were present, and we give them according to the order in which they were called,—an order which does not affect their rank or standing, but which was merely one of convenience, as being taken from the list which has already appeared in our columns, viz:—The Rev. Messrs. Scadding, Phillips, D. D., Magrath, Bartlett, G. Mortimer, Townley, Mayerhoffer, Taylor, Wiggins, Osler, Gibson, McIntyre, Norris, Geddes, Flanagan, McMurray, Usher, Greene, Graham, Morse, Boomer, Nelles, A. Elliot, Creen, Grout, Leeming, Fuller, Anderson, Atkinson, Armstrong, Evans, Cronyn, Burnham, Blake, Rothwell, R. Flood, Cooper, Petrie, A. Mortimer. Bethune, Shortt, Armour, Kennedy, Street, Fidler, Grier, Macaulay, Rogers, Cartwright, Harper, Deacon, Givins, Denroche, Patton, Strong, Bosswell, Padfield, Johnston, Morris, Lindsay, and Brough.

The following were absent:—The Reverend Messrs. Maynard, Hallen, Palmer, Miller, Gribble, Hill, Salmon, Campbell, Welby, Mack, F.G. Elliot, Hobson, Pyne, Coleman, Thompson, superannuated, Herchmer, Adamson, Gunning, Blakey, Harris, J. Flood, Mulkins, Williams, Rolph, and O'Meara.

When the names had been called over, and the clergy had all assembled round the altar, His Lordship rose and delivered his Charge. This valuable and authoritative document, as will presently be seen, is shortly to appear in print, (we hope in this journal,) and therefore we will not attempt to convey an outline of its varied and most interesting contents. It adverted indeed to every prominent topic affecting the Church,—to its rise and growth in this Province—its position with reference to Sectarians—its temporalities,—its wants, and the best means of supplying them,—the duties of the clergy in administering the sacraments and catechizing and educating youth,—in fine, his Lordship scarcely left a subject of any importance untouched, and was even pleased to bestow a most gracious and encouraging notice upon this journal. The venerable prelate at the commencement of the Charge appeared to labor under powerful emotion, as if bowed down by a sense of the very great responsibility resting upon him, and his voice somewhat faltered: but he quickly regained his entire self-possession, and delivered himself, to the end, with an energy expressive of the strongest sincerity and zeal.

After the conclusion of the charge the Clergy remained behind, and received the Holy Sacrament at the hands of the bishop, who was assisted in the performance of this duty by the Archdeacon of Kingston, the Rev. A. N. Bethune, and the Rev. H. J. Grasett.

Soon after the administration of this solemn ordinance, the clergy presented the following address:

To the Honorable and Right Reverend Father in God, John, by Divine Permission, Lord Bishop of Toronto.

May it please your Lordship:

We, the clergy of the diocese of Toronto, beg to offer to your Lordship our warmest congratulations upon an occasion so auspicious and so interesting as the first official Convention of our body to receive your Lordship's Charge.

For the paternal counsels which have been conveyed to us in this Charge, we beg to express to your Lordship our sincerest thanks; and in order that it may, at future times, prove to us a remembrance of our duties, as well as afford its valuable instructions to such of our brethren of the clergy and laity as could not be present to hear it, we respectfully request that your Lordship will be pleased to permit its publication.

Your Lordship, in the progress of an extended visitation throughout the diocese during the preceding year, had the fullest means of ascertaining the difficulties with which we have to contend in the peculiar circumstances of the Church in this country, as well as those encouragements to the energetic and persevering fulfilment of duty with which, by the blessing of Almighty GOD, our ministrations are attended. In order to overcome these difficulties, and to improve our opportunities of successful exertion, your Lordship's affectionate oversight has already afforded us invaluable assistance.

While thousands, amidst the spiritual wastes which this new country presents, are "perishing for lack of knowledge," it is consolatory to perceive how much has been done, and continues to be done, to supply the destitution; and it is our constant petition to the great "LORD of the harvest," that He would "send forth more laborers into his harvest."

That your Lordship may long be spared to exercise your important superintendence over this branch of the Church of CHRIST, and that with every passing year you may be permitted to witness an increase of your clergy, and the growth in grace and godliness of themselves and the flocks entrusted to their charge, is our earnest and unremitted prayer.

On behalf of the clergy of the diocese of Toronto. (Signed) G. O. STUART, Archdeacon of Kingston.

Toronto, Sept, 9, 1841.

To this his Lordship returned the following warm-hearted reply:

My Reverend Brethren:

I thank you sincerely for your kind congratulations on an occasion so auspicious and interesting, as that of our present meeting.

I am happy that the various subjects which I have brought under your notice, in my Charge, are found to merit your approbation. I shall have great pleasure in causing a copy to be prepared at my earliest leisure, to be published for private circulation, in the hope that its perusal in your closets may be of some benefit in the way of remembrance.

If, in my progress through the diocese, I saw much to lament, in the privations you have to bear, the sacrifices you have to make, and, more especially, in the inadequate provision, as yet made, for your support,—I saw still more to admire in your untiring labors, your patient suffering in well-doing, and in the faithful discharge of those important professional duties, which, by the blessing of GOD, are on every side producing such an abundance of good fruits. Much shall I rejoice, if the most strenuous exertions on my part, and they shall never be wanting, can in any manner ameliorate your condition, and make it more worthy of your rich deservings.

While compelled to confess with you, that thousands in this diocese are still perishing for lack of knowledge, it is consolatory to perceive how much has been done, and continues to be done, to supply so grievous a destitution—and most devoutly do I join in your earnest petition to the Great LORD of the Harvest, that He would send forth more laborers into his vineyard.

Accept my warmest acknowledgments for your affectionate wishes, which I most cordially reciprocate; nor am I unwilling to indulge the hope which you so feelingly express, that during my superintendence over this branch of the Church of CHRIST, I may, through GOD's grace, be permitted to behold a great increase of my clergy and people, as I have in your long-tried friends and associates in the same holy cause, and can with certainty depend on your cheerful co-operation and dutiful support, in carrying into effect any measures that may promote the purity, the efficiency, and the unity of the Church. JOHN TORONTO.

Toronto, 9th September, 1841.

We must not omit to mention, that besides the clergy holding regular charges, there were present on this occasion, the Rev. Dr. M'Caul, Principal of Upper Canada College, and the Rev. Charles Mathews, and that the Rev. Mr. M'George, from the Scottish Episcopal Church, who is about to be stationed in this diocese, arrived just in time to witness the interesting proceedings of the day. We had also the satisfaction of seeing the Rev. Evan M. Johnson, rector of St. John's, Brooklyn, a clergyman who would always be sure of a hearty welcome among us from the near relation which his pure branch of the Catholic Church bears to ours, had he not very sterling qualities as a man, and a high character as a divine, to entitle him to our regard and respect. The Rev. Dr. Rudd, the amiable and truly orthodox editor of the *Utica Gospel Messenger*, has lately paid a hurried visit to Toronto, and we are sorry that his avocations did not permit him to stay till the Visitation, and receive from his Canadian brethren those marks of attention which we are sure they would gladly have had an oppoortunity of tendering to his acceptance. The Hon. Chief Justice Robinson, Mr. Justice Hagerman, and several of the usual attendants at St. James', were also present: but we regret that a greater number could not pause for a few hours from the giddy whirl of business or pleasure, to think of higher themes than worldly pursuits, and to be elevated in their religious aspirations by the holy melody of the Te Deum, which was chanted by the choir with much solemnity and effect.

Thursday was a day that must ever be memorable in the annals of the Canadian Church, and that will long be reverted to by the pious and reflecting Churchman with a sensation of gratitude and hopefulness. In the year 1812, the first Bishop of Quebec met only *five* clergymen at a Visitation which he held for the Province of Upper Canada. In 1814, the same space of territory is apportioned into a separate diocese, and out of *ninety* officiating clergymen, including one Archdeacon, the bishop finds *sixty-four* assembled at his Primary Visitation. How little could those holy fathers in CHRIST, now gone to their reward, a Mountain, or a Stewart, or the loyal and respected sire of the present Archdeacon of Kingston, or the lamented Addison of Niagara, firmly though they may have leaned in faith on GOD's promise of being always with his lawful ministers, how little could they have thought that the Church would attain, within so short a period, to such a goodly and wide-spreading growth! Truly, though we have had much to discourage us, we have had far more to inspire us with holy confidence. The wilful misrepresentations of our doctrine and discipline by sectarian foes, the political agitation brought to bear against our temporalities, our desertion by the state, and the timid surrender of our sacred rights by nominal Churchmen, loving popularity more than their Church,—this host of obstacles and discouragements have spent their fury almost in vain, and left the battlements of our Zion on their holy hill, with foundations unimpaired,—even strengthened,—by the assaults.

Dread will be the consequences that must fall upon the whole Church,—clergy and laity,—if such marks of GOD's especial goodness prove not incentives to further exertion in the extension of the Redeemer's kingdom. Her light now shines bright,—wo be to us, if its lustre be dimmed, or oil be lacking to feed its flame, from any neglect or indifference on our part! As we are now reaping the fruits sown by the good and laborious men, who travelled through tangled woods, now cleared and succeeded by the smiles of cultivation and plenty, so are we bound, each in our sphere, to hand down to others, in an increased proportion, the precious gifts which they transmitted to our keeping. The higher our privileges, the greater our responsibilities: and with the Bible incorporated into our services, with our pure and primitive liturgy, and an apostolical ministry brought down to us by a valid succession, we shall be blind and inexcusable indeed, if we do not bring forth fruits correspondent to the bounty of the Heavenly Sower, who has scattered his seed so abundantly around our paths. That our beloved Church may never dishonor her Divine Master, but that she may prove a temporal blessing to the land, and a guide unto eternal life, even to many who, at present, will not be called under her wing, must have been the fervent prayer of all who were assembled on Thursday, and cannot but be devoutly concurred in by every sincere follower of CHRIST, be he Churchman or Dissenter.

KING'S COLLEGE REGULATIONS.

(From a communication, signed "Scotus," in the Hamilton Gazette.)

So far from the regulations of King's College having produced the dissatisfaction which Mr. Morris states to exist, I assert that they have been hailed with satisfaction by every enlightened and intelligent person in the Colony, who has had an opportunity of perusing them. But, perhaps, the best proof of their popularity consists in the fact of their having been adopted, I believe, without an exception, by the Trustees of every District School throughout the Province, and that even Roman Catholic Trustees have given their hearty assent to them, and joined their brother Trustees in opposing the fanatical clamor which a small and restless faction have attempted, but in vain, to get up against their adoption. Mr. Morris, I observe, suggests that a Commission should be appointed to sit during the recess of Parliament, to report to His Excellency the Governor, on a general system of Education for the Colony. I must be permitted to express my hope that His Excellency will give his consent to no such proposition. The people of Canada are sick of reports on Education,—each succeeding document of this description that has hitherto emanated from our legislators, having only rivalled its predecessor in mischievous absurdity. In conclusion, I must express my conviction that no system of Education will be tolerated by the loyal subjects of Her Majesty in this Province, which is not based, as is well expressed in the new charter of the Wesleyan University of Victoria at Cobourg, "on Christian principles," and over which, as a *sine qua non*, the Crown does not possess a thorough supervision and control. A great deal has been said in regard to the difficulty of introducing the reading of the Holy Scriptures in the schools proposed to be established by the Legislature, in consequence of the conscientious scruples of the Roman Catholics to the use of the English version of the Bible. This difficulty, it appears to me, could easily be obviated by the insertion of a clause in the Education Bill, declaring, that in any regulations that may be drawn up for the government of the Common Schools, Roman Catholic children should be exempted from attendance at the class to be prescribed for the reading of the Scriptures. It is, however, monstrous that the Bible should be ejected from the whole schools of a British Colony, simply because there may happen to be in attendance at each school, some half dozen children of Roman Catholic parents.

It is gratifying however to know, that if Roman Catholics cannot unite with their Protestant brethren in the reading of the Holy Scriptures, they can yet join with them in the more important matter of common prayer. It appears to me, therefore, highly desirable, in order fully to ensure the Christian character of the future schools of the Province, that a prescribed form of prayer, similar to the form of prayer set forth by King's College Council for the use of the District Schools, and in the terms of which *all denominations of Christians are agreed*, should be introduced for the daily use of the common schools, both morning and evening. It may be said that Presbyterians would object to such prescribed forms of prayer. This, however, is not the fact. All enlightened and devout Presbyterians make use, more or less, of forms of prayer in their private devotions, and it is well known that the public reading of common prayer is the authoritative injunction of the First Book of Discipline, compiled by John Knox, and the other early Scottish Reformers.

EDUCATION IN LOWER CANADA.

(From the Hon. Mr. Justice Pyke's Charge delivered to the Grand Jury of the District of Montreal, on the 27th of August.)

We had indulged a hope that in consequence of the many Courts held in this District for the trial of offenders within the last twelve months for the purpose of clearing the jail, your labors in the present term would have been comparatively light; but we have been unhappily disappointed, as on a view of the Calendar of prisoners to be tried, we do not discover the expected diminution in the number of offenders. The causes which may have led to such an increase of crime within our District are worthy of your serious consideration, and are rightly matter of investigation and inquiry for a Grand Jury. It cannot however but be obvious to you, gentlemen, that the main and great source of crime is the general want of education among the peasantry and in the lower classes of society in Canada, and even if this were afforded, there is too much reason to fear, it might not be a sufficient check to the growth of vice, but might often prove a curse to many, where it is not based upon moral and religious instruction early impressed upon the youthful and yet uncontaminated mind; the first object and duty therefore of parents and teachers must be to attend to this essential part of education, for to begin upon any other foundation may produce crafty and dangerous characters, rather than what education is intended to form, good men and useful members of society. Indeed, what real good can be expected from persons engaged and wholly absorbed in selfish views and earthly pursuits, and who have not been instructed in the fear of GOD, nor taught the great precept of love to their neighbor? Such may be considered as far from the road to wisdom and virtue, and even with all the advantages of a worldly, and what is sometimes improperly called a liberal education, may in truth be said to be devoid of understanding. This, gentlemen, is no new discovery, it has been the theme of every correct writer, sacred and profane, upon the subject of education, from the earliest ages, and has a higher source and authority than man's weak understanding. * * * *

It is however gratifying to acknowledge that of late years much has been done by the establishment of various institutions for education in Canada, and that there are many and distinguished examples of successful perseverance, both in the upper and in the more humble walks of life, to draw the young of our city from sloth and ignorance into the path of duty and knowledge, and whose generous and noble efforts, if more generally adopted, and more widely extended throughout our district, would enable us to look with confidence to the long desired change in the decrease of crime; for the baser passions being controlled and subdued by an education wisely directed upon moral and religious principles, the young thus fortified, would become useful members of the community, instead of being the bane of, and a nuisance and a dishonor to, society, of which every criminal Session in this district affords so many melancholy instances. From our own past experience, we are however compelled to observe, that in regard to what is now most wanting, Elementary Schools in our country parishes, it would be better that none such should be established than to entrust them to incompetent and unfit teachers, as has been unhappily too often the case; three of them having been convicted before us of atrocious crimes; the choice of preceptors should not be left to the ignorant and uneducated, but should be made after trial and scrupulous examination by competent judges of known integrity, piety and knowledge, for it is of equal importance to the State as to the rising generation, and withal essential to the general peace and happiness of a people, that none but persons of unblemished and good moral character should be intrusted with the education of youth. Nor should a too rigid economy be observed in a matter of such vital importance, in order to secure efficient teachers, for where can the expenditure of money be better justified, or the pecuniary resources of a country more usefully and nobly applied? and especially when the object to be obtained, independent of all the other great advantages to result from well established schools, will so mainly contribute to the saving of the enormous expense now yearly incurred in the prosecution of offenders. All Christians, by whatever denomination they may be distinguished, and however they may now differ upon particular points of religious faith, can entertain but one desire to afford, and but one opinion of the necessity of early education, to be extended alike to the rich and to the poor, and it would therefore be cause of serious regret, should any religious difference arise to impede or frustrate an object from which such deep and lasting benefits may be expected to flow. No, let us rather hope that by the exercise of wisdom and Christian charity, all objections proceeding from a difference of Creeds may be obviated and removed, without abandoning the essential part, or great groundwork of education, *moral and religious instruction*, the want of which would render abortive and destroy any system the sagacity of man may devise.

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G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux, Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.

Aug. 28—12t.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

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June 12—tf

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II. Cressey's Church History of Brittan, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
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IV. Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V. Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. Id.	5 00
VI. Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates.	8 00
VII. Wood's, (Anthony A.) Athenæ Oxonienis, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	18 00
VIII. The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl.	10 00
IX. Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo.	20 00
X. The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI. Dr. Henry Hammond's Sermons and Discourses. fol.	4 00
XII. Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(To be continued.

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

CONDITIONS.

FIRST. The publication will be under the constant supervision of a Presbyter of the Church, with the sanction of the Right Rev. Bishop of the Diocese of New York.

SECOND. It will contain the entire Journals of the General Conventions of the Protestant Episcopal Church in the United States, from the year 1784 to 1841, both inclusive; all the Pastoral Letters from the House of Bishops; all the Canons whether superseded by consecutive ones, or now in operation; and numerous notes by the editor relating to the History of the Church.

THIRD. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

FOURTH. The work will be printed on fine white paper, and will be contained in three octavo volumes of 550 pages each; and it will be bound up in the best style of embossed muslin.

FIFTH. The price will be two dollars per volume, payable in money current in New York, or its equivalent, on the delivery of the work. Any clergyman who obtains in his parish five subscribers, will receive a sixth copy gratis.

Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

Clergymen and others desirous of obtaining the work, will please to forward their orders by private conveyance as soon as convenient, giving the names of each subscriber, that the whole may be published at the end of the third volume.

ALEXANDER V. BLAKE, 54 Gold, corner of Fulton-street.

July 24th.

BBROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

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REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*
Brooklyn, June 5, 1841.

THE subscriber proposes to receive into his family eight young gentlemen. His principal object is the education of his own sons, on a plan which will unite in as great a degree as practicable the advantages of public and private tuition. As it will be his aim to constitute his pupils, as far as possible, members of his family, it is hoped that they will experience in his house all the comforts, and be enabled to cultivate the graces and charities, of home; while the variety of tempers and tastes to be expected among eight or ten young persons, will afford room for that spirit of self-sacrifice and self-control, and the development of those feelings which go to the formation of character. It is the intention of the subscriber to employ the best masters in the various branches of the most liberal education; he will himself be present during the time of their attendance, and will also assist his pupils in their preparations for their several instructors; the English department he will make his own peculiar charge. Upon the great subject of the religious training of the young persons entrusted to his care, the subscriber believes that he can give to a parent no surer guarantee than that they will share equally with his own children in his earnest, however imperfect, efforts and prayer, to bring them up in the "nurture and admonition of the Lord." SMITH PYNE.

For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street, near Broadway.

June 19. tf

CLASSICAL AND ENGLISH EDUCATION.

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